

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
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The only survivor of Peary's expedition to the North Pole is said to be a Negro, A. Henson, living in the Bronx, N. Y.

At Dodd College, Shreveport, June 7-10, Dr. Carter Helm Jones preaches the sermon and Dr. Geo. W. Truett makes the baccalaureate address.

If we have no great speeches at a Baptist Convention somebody complains that we had no "mountain top experiences". If we have great speeches somebody complains that we were "swept off our feet by emotionalism".

Dean Beaven of Rush Medical College, Chicago, says the annual consumption of liquor in the United States is probably not one-tenth what it was before the Eighteenth Amendment was adopted.

State Senator M. P. L. Love of Hattiesburg, Miss., who was elected one of the vice-presidents, was called on to preside during one of the sessions of the Convention and revealed the fact that he was well up in the matter of parliamentary rules. He presided with rare ability.—Word and Way.

Debts on Southern Baptist agencies were reduced in the past year more than \$800,000, as follows: Home Mission Board, \$366,000; Foreign Mission Board, \$213,000; Southern Baptist Theological Seminary, \$201,000; Baptist Hospital, New Orleans, \$20,000, and Southwestern Theological Seminary, \$20,000.

On page eight you will see in Miss Lackey's report of the W. M. U. Convention in Memphis these words: "Mrs. Aven, Chairman, represented the Advisory Board of the B. B. I., and Dr. W. W. Hamilton spoke for the school. Sisters, just here we are asking that the Baptist Bible Institute claim a large part in your praying, your interest and your giving this year."

Brethren generally are ready to attribute the good results accomplished at the Memphis Convention to the earnest prayers of God's people before and during the Convention. Many were anxious about the meeting, not knowing what might happen. Now why can't we be in earnest prayer about the work of the Convention all the time, without waiting to be scared half to death?

The Baptist Times of London says the Roman Catholics in England are making a strenuous campaign in the present election to obtain grants of public funds for maintenance of Catholic schools. Are we still fooled in this country as to the Catholic idea of union of church and state? There are states in America where Catholic institutions are receiving support from tax money.

A missionary to China says: Evangelism was made first in Korea in the early days and great numbers were won to Christ and produced self-supporting and self-propagating churches; but the missionaries felt they must give their time to teaching and managing the work. During the last five years when these secondary things were made primary, there has been a net loss of 15 per cent of church members in spite of the fact that there has been a great increase of money and man power.

C. S. Moulder, Jr., gladdens the home of his seniors at Newton. May the ministerial line never fail.

The Southern Baptist Hospital in New Orleans has property valued at \$1,246,959.10 and owes a bond issue of \$515,000.00.

Brother G. S. Jenkins reports that the Record will go into 90 per cent of the homes in Springfield Church, where he preaches one Sunday afternoon in the month.

Pastor Tripp of St. Joseph, Mo., said if others would give the balance of the \$300,000 debt of the Baptist Bible Institute he knew where \$50,000 of it could be secured.

Binding the feet of Chinese babies is an innocent pastime compared with the effort of Catholics to bind the faith of unborn children by making wedding couples promise to bring up their offspring in the Catholic faith. And anybody who sprinkles a baby in order to hold him to the faith of a certain church is in the same class.

We were sorry that other duties prevented our hearing the address of Dr. J. B. Lawrence to the graduating class of Hillman College on Saturday night, and the sermon of Dr. C. S. Henderson to Mississippi and Hillman Colleges on Sunday morning. From others who did hear them we learned that they were among the best ever had on similar occasions at Clinton.

The Commercial Appeal of Memphis said in speaking of the Southern Baptist Convention, "One man, liberal fundamentalist, leads a fight to prevent a woman from addressing the Convention. Others agree with him. Their contention is that it is unscriptural, that the Bible forbids it. Others, more liberal, think that if the Bible forbids it, it is unfortunate."

From The Baptist of Chicago we get this quotation from The Baptist Times of London, in speaking of Moses and the burning bush: "Sometimes in the desert this curious phenomenon may be seen: A bit of brushwood for some reason or other attracts the rays of the sun, as a burning glass, and focuses the light until the bush becomes a flame. The frail little thing is scorched and blasted, but remains. That was the miracle. It burned but did not burn away." Our opinion is that any man who believes that will believe almost anything the devil would tell him.

At Marks on Sunday, May 19, a new church was organized with 85 constituent members. They adopted the Baptist articles of faith and church covenant, and have made an offering to the co-operative work of the denomination. Already a Sunday School, B. Y. P. U. and Women's Missionary Society have been organized. They announce, "We have no ill will, and our earnest prayer is that we may honor Christ and manifest his Spirit of love to one and all. We solicit the prayers of our brethren that the Lord will guide and bless our labors for the salvation of the lost, the development of God's children and the advancement of his Kingdom throughout the world, joining in cooperation and fellowship with our great Baptist forces." Mr. E. E. Boone is church clerk, Riverside Church.

It is said that 40 languages are now spoken in the land of Palestine.

Dr. Ray Palmer of Washington, D. C., was recently called to the bedside of his son in Portland, Oregon, where he is very ill.

After paying all operating expenses, including \$36,643.42 for free work given, the Southern Baptist Hospital in New Orleans made a net profit of \$32,492.32 last year.

The Sunday School Board generously gave of its exhibit space in Memphis a section to the state papers for a representative to take subscriptions. The Board has our sincere thanks.

This is the last announcement about the Evangelistic Conference. It will be held at Clinton June 3-5. Come and bring your towels and sheets. You will be entertained in the dormitory of Mississippi College. Come praying for a revival in all our churches this summer.

President Hoover appointed George W. Wick-ersham as head of the Commission for investigating crime conditions and law enforcement in the United States. The other ten are from various parts of the country and different political parties. One is a woman, a college president. The others are all lawyers.

Oglethorpe University of Atlanta, Ga., conferred on Pastor Louie D. Newton the honorary degree of Doctor of Divinity. He has been getting on mighty well without it as editor of The Christian Index, but now as pastor of Druid Hills Church and recently ordained to the ministry, it is a fitting honor to a worthy man. Honors have not hurt him in the past and we are not uneasy about him now.

President H. T. McLaurin resigns his office as head of Clarke College and accepts the pastorate at Picayune. He came to the college when conditions were unstable and leaves it with a secure place in the affections and plans of Mississippi Baptists. The trustees of Clarke College have elected Dr. W. T. Lowrey as president and are hopeful of his acceptance, though he has not given them an answer at this writing.

April 21 to May 5 I did the preaching and led the singing in a meeting at Eatonton, Ga. This church has some of the choicest saints that it has been our privilege to work with. The Lord visited His people there with a refreshing shower of spiritual blessing: 17 joined the church.

May 12 through 19 Dr. Lovelace of Clinton and I helped Dr. I. D. Eavenson and the church at Cleveland, Miss., in a gracious revival. The Lord greatly blessed the splendid messages that Dr. Lovelace brought to us. Dr. Eavenson has been on this field about six months. Already he has done a great work. His people love him and they are cooperating beautifully as he leads them in working out the Lord's program.

At the present I am leading the singing in a meeting with the Lockeland Church, Nashville, Tenn. Bro. W. A. McMurray, pastor of another church here, is doing the preaching. Bro. J. C. Miles is the beloved pastor. The meeting is starting off with good attendance and good spirit. Pray for us.—Joe Canzoneri.

OUR RECENT CONVENTION

Eldridge B. Hatcher

As the Convention came to its close the impression left upon me was that the new day for Southern Baptists was beginning to dawn. The track now seems cleared for the host to advance. Our machinery has been unified and, in a sense, simplified by the new task laid upon the executive committee.

The Home Mission report disclosed a remarkable reconstruction during recent months, with a large reduction of its indebtedness and rich results achieved in its various departments. Dr. B. D. Gray, greeted by a reaffirmation of the Convention's confidence in him and affection for him, and called upon for an address, sounded an inspiring note for Home Missions. The missionaries of both the Home and Foreign Board were present in considerable numbers and were given an unusually large hearing at two of the evening sessions and their reports were delightful food for hearts hungry for inspirational messages.

The Convention gave its main thought to its machinery. The Home Mission Board, with its personnel greatly changed, is continued, with its definite departments and lines of work laid out for it by the Convention.

Now the towering question is, What will the churches back home do? The local church is the storm-center in the battle now. Everything stands waiting to hear from the pastors. They alone, as God's agents, can start the blessed southwide and worldwide conflagration.

Southern Baptists have a history, a group of doctrines, a church government, personal resources and an inviting opportunity that can enable them to take the lead of all the other denominations. Our wonderful people are sleeping on their arms. Suppose Southern Baptists should awake and become inflamed with a daring enthusiasm for Christ's world program. No wonder that Southern Baptists have been whacking at their machinery. They have stopped their work and consequently the raging forces within them have had to find some outlet.

But Baptists are invincible people. Why do we not spring to the front? We need something of the spirit which created the Seventy-five Million Movement. That movement revealed to us our possibilities for whole-hearted cooperation and advancement. We do not want to repeat all its methods. We must profit by our mistakes and kindle in even larger fashion the fires of a devotion which will put Christ's Great Commission in the center of our hearts and unite our denomination in a mighty, world embracing missionary campaign.

Let there be a stirring in our Southern camp. Let us take up the cudgels of war. Let us hear the call from the missionary heights. The world, both heathen and Christian, is waiting for some denomination to break the spell of lethargy now resting upon the American Christian forces. Our Southern Baptist host is at the bottom of the list. Let us move to the front and take the lead and usher in the new day for the evangelization of the nations.

Blue Mountain College,
Blue Mountain, Miss.

Judge H. R. Stone is making it hot for bootleggers about Meridian by putting fines on them that are something like adequate to the offense.

A member of the Magee Church writes that since Pastor Louis M. Ferrell came to them in March he has done a splendid work. He has worked incessantly. The church has been full on Sunday mornings and nights. Wednesday night prayer meeting averages from 90 to 100 in attendance. There have been 25 additions to the church, thirteen of them by baptism. The church gave him and his wife and baby a great welcome, 250 coming to the home and filling the pantry and tables.

THE NEW FINANCIAL PLAN

As Approved by Southern Baptist Convention at Memphis, May 11, upon the recommendation of the Executive Committee

We believe that the time has arrived when the Southern Baptist Convention should adopt a policy in its Cooperative Program of attempting to provide for the approved operating budgets of its various agencies by allocating specific sums instead of percentages as heretofore. In order that this may be done the principle of cooperation among the agencies of the Convention must be applied to the making of obligations, as well as to the sharing in the distribution of funds. Therefore,

BE IT RESOLVED.

1. That each agency now receiving aid from the Southern Baptist Convention, or which may hereafter receive such aid, shall submit to the Executive Committee of the Convention a detailed itemized budget covering (1) its estimated income from all sources other than from the Cooperative Program, and (2) its estimated expenditures for the next calendar year, including operating expenses, proposed work for the year, interest on all debts, principal of funded debts maturing, and an amount desirable to be paid on current debt.

2. That the Executive Committee shall, as required by the By-laws of the Convention, prepare and recommend to the Convention a total operating budget for the next calendar year, provided, however, that the amount of the proposed operating budget shall not exceed the total anticipated receipts from the cooperative program designated and undesignated, for the year in question.

3. That, in preparing the proposed total budget, and in determining the total receipts which may reasonably be anticipated from the Cooperative Program, designated and undesignated, the Executive Committee shall take into consideration the following facts: (1) Total amount of the submitted budgets of the agencies; (2) total receipts of all the agencies for the past year from the Cooperative Program, designated and undesignated; (3) goals set by the states for Southwide causes for the next calendar year.

4. That, with the total amount of the Convention budget determined, and with the submitted budgets of the agencies in hand, the Executive Committee shall present such general and detailed budgets to the Convention for its approval.

5. We unquestionably recognize the right of donors to designate gifts to specific causes, as provided in Article XI of the Constitution, and bind ourselves and our agents faithfully to apply and use all such gifts as designated, provided that no agency of the Convention shall accept the offer of any gift that will or may incur any additional outlay or expense on the part of such agency, without the consent of the Convention, or its Executive Committee.

6. That in the event of the sum, or sums, received by any of the agencies of the Convention from the Cooperative Program, designated or undesignated, becoming equal to its total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall make no further remittances from undesignated funds to such agency; except that all money received from churches and states prescribing its use, shall be sent as directed without deductions of any kind. However, should any agency thereafter receive designated gifts, such gifts may be used by the agency, preferably for payments on debts, unless such gifts are designated for other special purposes.

7. That all sums collected in the various states for Southwide objects shall be forwarded monthly by each state secretary to the Executive Committee, which shall become the disbursing or distributing agent of the Convention; and the treasurer of the Executive Committee shall remit from the undesignated funds to each agency every fifteen days such percentage of the undesignated

funds received by him as the total amount allocated to each such agency bears to all the agencies; and that the said treasurer shall remit every fifteen days all designated funds to the agency, or agencies, specified in the designation.

8. That each agency of the Convention shall make a monthly, detailed report to the Executive Committee of all other monies, designated and undesignated, that may have been received by said agency from any source.

9. That the Executive Committee shall make monthly reports of receipts and disbursements, and shall forward each month copies of these reports to the various state secretaries, to the heads of Southwide agencies, and to the denominational papers.

10. That, in the event the sum, or sums, received by the agencies of the Convention becomes equal to the total allocation at any time before the end of the year, then the treasurer of the Executive Committee shall remit to each and every agency thereafter such percentage of the undesignated funds received by him as the total amount allocated to each such agency bears to the total amount allocated to all the agencies.

11. That any special campaign by an agency for endowment, or building and equipment, or other purposes not specified in the approved budget of such agency, shall first receive the endorsement and approval of the Southern Baptist Convention, or its Executive Committee.

12. That in borrowing money for reasonable needs, the boards, institutions, and other agencies of the Convention shall not exceed the amount of the balance of their budget allowance at the time of such borrowing.

13. That, in the event an unusual opportunity or serious crisis should arise in any of the agencies of the Convention, financially or otherwise, the Executive Committee be authorized and instructed, upon the request of such agency, to take any action necessary to meet such opportunity or emergency; provided that in no event shall money allocated or due to any agency of the Convention, according to its proportion of percentage, or specially designated for any such agency, be loaned or used for any other agency.

14. That no agency of the Convention shall be allowed or permitted to solicit gifts designated to its use, except as herein above specified; and that any and all such solicitations on the part of any agency of the Convention shall be considered a breach of the Cooperative Program.

15. That, as the percentages of distribution have already been adopted for 1929, this new method of distributing funds shall not become operative until January 1, 1930.

16. Gifts designated for general purposes of an agency shall be chargeable to "the definite sum" of an agency; specifically designated gifts shall not be chargeable to "the definite sum" allocated to such agency, unless such specific designation is to an object already named in the operating budget. The right and practice of the W. M. U. in making special offerings for extra budget items is hereby recognized and approved as in line with these policies.

Your Committee recommends that for the remainder of 1929 the agencies of the Convention continue under their present instruction, and that the Committee be instructed to confer with the various agencies in the preparation of their annual budgets for 1930.

In order that the financial plan above may operate successfully the Convention appeals to its constituents to give to the whole Cooperative Program, thus assuring the success of each and every cause included.

The Convention also urges the States, in the interest of exercising the spirit of cooperation, in the interest of the Cooperative Program and all our Southwide causes, to leave the percentages of undesignated Southwide funds to this Convention; and that the Executive Committee of this Convention be instructed to confer with the several states for the adjustment of this matter.

THE MISSING LINK

No, I am not talking about the long-looked-for and never found link that our evolutionary friends have been seeking among the fossils of the past. I am thinking of a more important link and one that we sadly need to find at the present. It is the link between the preaching service and some of the organizations which play an important part in the life of our churches. The writer is old-fashioned enough to believe the New Testament and to hold that it is by the "foolishness of preaching", that people are brought to believe.

The service commonly, and perhaps erroneously called the preaching service, is also the great worship hour of the church. It is a fact well known to all who are conversant with present conditions, that there is a break, a hiatus, between the services where many are lost to the worship hour; and those who are lost need to be there worst of all. Imagine the feelings of a pastor who has worked all the week, searching the Word of God and praying over a message that he feels led of the Holy Spirit to bring to his people, and who sees the crowds rushing home from Sunday School as if all were over. It is a very unusual sort of a man who can keep his enthusiasm in the face of such a scene. If he does not care he is lacking in the shepherd heart that a pastor ought to have. This is no unreal picture, these things are happening in vast numbers of churches every Sunday.

It is fitting that we might stop here and ask, what is the reason that the one man in the church who has really had time for the preparation for his message is meeting such conditions? The Sunday School is demanding not less than one hour for the program of the department, and the same folk sometimes complain if the pastor, the only definitely God-called man in the whole organization takes more than thirty minutes.

In the evening the pastor sees the young people of the Training service, who are in the most formative period of their religious life, leaving the evening service in a way similar to that of the Sunday School.

Let us see if we can find some reasons for this lost link.

1. Often the pastor is partly to blame. A pastor who is not in the fullest sympathy with and who does not try to keep his hand upon these organizations need not be surprised when such things happen. It is sometimes true that the pastor does not study as he should and his sermons are not such as make their appeal to the young. Every one should cheerfully shoulder his part of the responsibility. The pastor has something to do with the matter beyond all doubt, but our most able and interesting preachers have not solved this problem.

2. Part of the trouble is in the home. Many parents do not belong to the church, and many of those who do are not concerned as to the preaching service. In the majority of cases these parents have sent their children to Sunday School without any thought of the worship of their church. A conscience is needed among Christian parents right here.

3. Those in charge of the Sunday School are partly to blame. They have the crown first. In all too many cases the work is conducted as if the school were a thing apart, complete and finished in itself. Of then there is not the intimation of any following service. It ought to be so conducted that the person who leaves will feel that they have gone before the service was over. How often do we hear something like this: "We will sing as our closing hymn No. —", and then someone is asked to "dismiss the Sunday School". The psychology is inevitable, the feeling inevitably comes that all is over, their part is done and there is nothing left to do. The pupil says that there is nothing for him to do but to go home.

Nothing has been said about any continuation of service, and everything has

been done in such a way as to create the about any continuation of service, and everything has been done in such a way as to create the feeling that all is ended. The Teaching service ought to be so conducted that any one leaving before the worship part of the service would feel that he had attended only part of the service. In this part of the work the Supt. is the key man, he can make the attitude of the Sunday School along this line. Now our Sunday School workers are not intentionally doing this, they are the best people in our churches, but they are blindly following customs that ought to be changed. In the very large Sunday Schools where the whole school never assembles this becomes more difficult.

Some organized classes are sinners in this respect. They seem to think that the class is the only essential thing, and that when one has attended that class he has done all that is necessary. Some teachers of such classes encourage this feeling, and not only fail to magnify the following service, but leave the impression that when one has listened to them for thirty minutes he has enough. I make bold to say that no man or woman is big enough or wise enough to fill the place of that great hour when a church meets to worship and hear the man whom the Holy Ghost has made overseer over the flock of God. The sooner that class of teachers repent or resign the better for the cause.

4. A disproportionate emphasis. By this I mean that the Teaching service as well as some others, has been relatively overemphasized. In every organized Sunday School for example, there are a large number who are busy all through the week urging people to come to Sunday School. They look after absentees and comb the territory for new members. Everything they do and say heads up in the Sunday School on Sunday morning. The people of the community hear many times as much about the various organizations as the preaching services. No one is boosting the other service except the pastor and one man cannot reach them all every week, and it is sometimes resented if during the Sunday School or B. Y. P. U. hour he ventures to remind folk that there is a continuation of the services. It is not wrong to emphasize teaching and training, or to work to bring people into S. S. and B. Y. P. U., it is wrong to place the emphasis on them above the preaching of the gospel. "These ye ought to have done and not to leave the other undone".

5. The intermission between the services. There are a hundred good reasons against this habit and not one for it. The dismissal is an invitation to those who are careless to go home, and they use it. To have reports, closing songs, and a formal dismissal, without a word as to what follows, discounts the hour of worship and the work of the pastor in a way that is having disastrous results. We are educating our young people to a light idea of the greatest service of the church.

6. Our manner of making reports. In the six point record system (the best that we have had), nothing is said about any one attending church until they reach the Junior Department and then a twenty per cent is given for attending church. Now I ask in all candor, how can a child who spends years in the Sunday School without having his attention called to other church services, and later have it put down as one-fifth of his grade, be expected to attach any vital importance to the matter of the preaching service.

These are some of the reasons that occur to the writer for the present conditions. He has stood from the beginning for all the activities of the church, and expects to continue to do so. He is also far from believing that we have anything like the last word along these lines.

The things which he has said are in the minds of thousands of faithful pastors who are toiling to correlate in their churches the organizations which specialists have largely created. To find and supply this missing link is one of our unsolved difficulties.

—So-ne.

The following is a complete list of those graduating from Mississippi College this week:

Virgil Calvin Applewhite
John G. Augenstein
George Pomeroy Bean
Thomas Upton Black
Atha Blackwell
Ras Marshall Branch
Mims Emerson Brown
James Sessions Butler, Jr.
Alston Callahan
Wheeler Clifton Cathey
Lucia Conerly
Miller Wade Conn
Sebron Culpepper Dale
William Penn Davis
Harold Spencer Deaton
Alva Lawrence Denton
Evon Atha Ford
Leroy Elsworth Green
Martin J. Gilbert
Malcolm Kenneth Grantham
Percy Edward Halen, Jr.
Edmund Noel Haynes
Clytee Helms
William Clinton Hickman
Charles Zelton Holland
James Maurice Horton
Percy Edward Haley, Jr.
James Drummond Hutchins
Henry Judson Jacob
John Owen Jenkins
Clarence Randolph Johnson
Harold Agnew Kelly
Thomas Huntley Kent
Dalco Obed Langston
Hugh Lee
Thomas Ferguson Lee
Ruth Lovell McCallister
Hick Hartsell McClanahan, Jr.
Tully Levering McCrea
Max Louvis McLaurin
Crawford Reid McLellan
Fitten Lamar McMillin
William Tarply McMullan
Charles Randolph McMurchy
James Howard McRaney
Robert Eldridge Magee, Jr.
Leila Estelle Mitchell
Joseph Noel Nutt
Thurman Berry Oliver
Dowey DeWitt O'Neal
Louis Lorenzo Posey, Jr.
Robert Eugene Price
Shelby Milburn Price
Gladys Ratliff
Alvin Everette Reed, Jr.
Emmie Sue Reynolds
Edwin Bernard Ringold
Mary Louise Sanders
Leeland Stanford Sartin
William Owen Shivers
John William Story, Jr.
Chester Eugene Swor
James Thomas Thompson
Sam Marion Williamson

Operating income of the Southern Baptist Hospital last year was \$319,294.74 and operating expenses were \$286,802.39, thus showing an operating profit of \$32,492.32. The Hospital did nearly \$40,000.00 worth of free work also.

One of the greatest of the many services which President Truett has rendered the Southern Baptist Convention is the order which has been preserved throughout the meetings. This is particularly difficult in a crowd of thousands of people who are supposed to remain for hours in one session. His spirit of reverence imposes itself on others and the great respect for him helps in preserving quietness and thus enabling everybody to hear and get the full benefit of the Convention. No man has ever done it better, nay none so well since the Convention attained its present size.

Editorials

FIRST CHAPTER OF EZEKIEL

Certain chapters in the Bible are outstanding in the splendor of their teaching. You could name half a dozen. They are sometimes spoken of as favorite chapters. Among these luminous chapters, though much neglected, is this first chapter of Ezekiel. It is a vision given to Ezekiel for the purpose of preparing him for his work as a prophet, and preserved to prepare us to understand the prophecy.

When God was preparing a prophet or leader for his people he gave him a new revelation, a vision. This was true of Abraham, of Jacob, of Moses, of Joshua, of Isaiah, of John on Patmos and of Paul on the way to Damascus. There is one thing in common about all of these revelations: They were revelations of God. That is, God revealed Himself to his servant. Recall each one of them and you will find it so. And to the twelve apostles Jesus was the Revelation of God. "He that hath seen me hath seen the Father." This is what every Christian today needs; needs more than anything else in the world, a close and intimate and personal knowledge of God. This knowledge must come to us not of man and not by man, but by Jesus Christ. It must be with us at it was with Peter, "Flesh and blood hath not revealed it unto thee, but my Father in heaven".

This knowledge of God must precede and make possible all other knowledge. "In thy light shall we see light." That is, if we know God, the knowledge of his word becomes easy; his works and his providence become understandable. But without this all else is confusion. We talk of knowing God through nature and providence, and surely we may learn something this way. But it would be well to turn it round and learn something of these through knowing God.

And this first chapter of Ezekiel is a revelation of God. In the first verse he says, "I saw visions of God". And after the vision is given, he says in the last verse of this first chapter, "This was the appearance of the likeness of the glory of the Lord"—or as Moffatt translates it "the splendor of the Eternal". As indicated already, there are in the Bible several accounts of the vision of God. They are all in perfect harmony and have several things in common. But each one was given with a special and immediate purpose in view and so each has its own special features. This one to Ezekiel was given to prepare him for ministry to this group of captives and exiles in Chaldea. The light of this vision falls over the whole book and the whole field.

And now as to this particular vision: Remembering that it is a "vision of God", see what it tells us about God and in what way it reveals him to us. The method of revealing God to us is exceedingly interesting and in a way difficult. The difficulty arises from two causes. First, he is the "invisible God", that is he is not to be apprehended by the five senses directly; and man has cut himself off from direct access to God and vision of him by his own sinfulness. Remember the sword and angel that guarded the tree of life, and remember that the book in God's hand, though written on both sides is sealed with seven seals. And only the Lamb who takes away sin can break the seals. These are some of the difficulties; how are they overcome?

The first difficulty, namely that God is the invisible God, may be said to be overcome in this way, that God is seen in action. This is true of perhaps all the most powerful agents in the world. They are invisible, but may be seen in action. This is true of the wind. Nobody ever saw the wind. But some people have felt and seen a cyclone. God is Spirit, or wind, or breath. That

is as nearly as we can describe him. Thou hearest the sound thereof, but knowest not whence it cometh nor whither it goeth. Ezekiel here is given a vision of God as a "whirlwind which came out of the north", a simoon, a cyclone.

Other invisible things which become known by their action are steam and electricity. Nobody ever saw either of these. But they are the world's most powerful physical agencies for work, for getting results. The very principle of life itself is invisible, but is the force behind all else. The mind or spirit of man is invisible, but is manifest in will and all physical and intellectual activity. They tell us now that the tiniest particles of matter, called electrons are full of energy and activity. The cause of it all is invisible. So God is seen by his activity. "The works that I do testify of me."

Now in this first chapter of Ezekiel what is told us that indicates the special activity of God. This writer lays claim to no special illumination and does not speak with any authority. What is here said is suggestive, with the hope of stimulating thought and reverent inquiry by others.

The image here chosen to picture to us the reality and the activity of God is a cyclone. Now you may work it out for yourself how this portrays God to us. But these things seem to us to be very evident. First his irresistible power, a power over which we have no control, before which we are utterly helpless; which brings an entire sense of dependence, weakness and humility. All knowledge of God must begin with him as El Shadai, that is God the Almighty, bringing a sense of dependence and awe and reverence. This sense of awe is increased by the detailed description of the cloud and brightness and quivering lightning. Its march is unhindered, its progress irresistible. It bloweth where it listeth. We need this vision of God.

In the description which follows are details too intricate for us. But one or two things stand out. One of these is that the power of God is not exercised as a blind force. But it is intelligently applied. This much is implied in the description of the living creatures. There is the manifestation of constant and intelligently directed activity, which represents the Living God. The wings, the wheels, the eyes, the faces, the facilities for rapid motion, adaptability to will or need are all here. "And the Spirit of the Living one was in the wheels." This too is in line with the revelation given to Moses. To Abraham he was the Almighty. To Moses he was the Living God.

All of the activity represented by this vision is responsive to the highest degree to the will of the Spirit within. All of the machinery of the universe is usable and used of God for the accomplishment of his providential and gracious purposes.

Finally the machinery for the carrying out of the will of God is complicated and not always easily understood. What he does we do not know now, but shall know hereafter. There are wheels within wheels, there are feet and wings and hands. God has many instruments, and many ways of working, but there is no confusion with him. He never has to change his plans; he turns not to the right or left, but "each moved straight forward".

There is more that you may work out for yourself.

The record for a youthful criminal was probably made in Kentucky recently: A six year old boy was sentenced to fifteen years in a reformatory school for shooting and killing another boy.

Mr. N. T. Tull, Business Manager of the Baptist Bible Institute, announces that Rev. A. H. Link, who has just taken his Th.D. degree at the Baptist Bible Institute, is available for evangelistic meetings during the summer and would be glad to locate in the pastorate. Mr. Link is highly recommended by the officials and faculty of the Institute.

The Wet Sob Squad is the name the Baptist Message gives those who are lamenting the evils of prohibition.

Brother J. J. Mayfield is assisting Pastor Abell in a meeting at Collins, and goes from here to assist Brother Meadows and the church at Morton.

Baptist colleges that advertised in The Baptist Record last year were full to overflowing. Those which did not had space in their dormitories to let.

Dr. W. T. Lowrey accepts the presidency of Clarke College and has already moved in. It is a happy arrangement that has permitted no loss of time.

Dr. and Mrs. E. B. Hatcher of Blue Mountain are sailing soon for a trip to Europe. We wish for them great refreshing in rest and inspiration in all they see and a happy return to their work in Mississippi.

Pastor F. J. Chastain resigns the pastorate at Coldwater and Como to take up his work at the Louisville Seminary, where he pursues the course for the doctor's degree. Dr. J. G. Chastain will make his home in Leland.

Marshal Feng, the "Christian General" in China, is in bad with the ruling Nationalists. They charge him with being in the pay of Soviet Russia and in rebellion against the Nationalists. He has been "dismissed" from office and his arrest ordered. But he still is at the head of from 300,000 to 500,000 soldiers and may be hard to handle.

This comparison is not meant to be odorous nor odious, but to show that Southern Baptists have reason to be grateful for what is being done by one of their institutions. During the past session students at the Baptist Bible Institute who are serving as pastors of churches baptized over 1,200 people. Students of Rochester Colgate Seminary, one of the oldest institutions of its kind, baptized 100.

Home Education won in a contest for a \$500.00 prize given for the best essay by a student on "The Life and Achievements of Wm. Crawford Gorgas". The contest was nation-wide, 34 states participating. The prize was won by Gertrude Carter Stockard of Mountainburg, Ark., near Fort Smith, a girl 18 years old who had gone to school only to her mother. The award was made by President Hoover.

Many years ago the Presbyterians of Scotland divided, one branch withdrawing and forming the United Free Church of Scotland, the other remaining the State Church of Scotland with support from the state. Efforts have been made of late years for a reunion, and recently by majority vote the reunion was favored. However, a minority of the Free Church will continue its independent existence. The news dispatches do not clearly indicate on what principle or compromise the union was effected. The various Presbyterian bodies in this country are making efforts at uniting.

Sunday the editor was privileged to preach the sermon to the High School graduating class at Osyka. Prof. Lovorn, though only five years out of Mississippi College, has established an enviable reputation as a school man. There were eleven young people graduating, nine girls and two boys, quite a constellation. The day was showering but the house was full. We enjoyed preaching to them, and an eight year old girl volunteered to tell the preacher that she liked that kind of preaching. Pastor S. A. Williams begins a meeting Sunday, having Evangelist Bryan Simmons to his aid. The association with old friends, young in years, made the day most agreeable.

Dr. B. H. DeMent preached the Commencement sermon for Furman University. His son was among those graduating.

Look out next week for a most attractive offer of a \$5.00 Bible to anyone who will send five subscriptions to The Baptist Record.

Evangelist Bryan Simmons assisted Pastor J. J. Mayfield in a meeting at Canton, in which thirteen were added to the church. The meeting was begun in a tent near the mill, but the tent was torn down by the wind and the meeting moved to the church. In spite of interference the interest was good and the results promise to be permanent. Mr. Virgil Posey led the music in the meeting.

The new officers of the Southern Baptist Press Association are J. D. Freeman of Tennessee, President; F. M. McConnell of Texas, Vice-President, and E. C. Routh of Oklahoma, Secretary. The editors agreed to have a winter meeting preferably at the same time and place as the State Mission Secretaries. Dr. Rousseau invited them to Pensacola, Fla., promising them an airplane trip. But they had probably better not be up in the air.

Brother T. E. Waldrup of Orlando, Florida, hopes to be in meetings in Mississippi during a part of his vacation this summer. He has invitations for meetings in Jasper, his native county, and several adjoining. He writes with abiding affection of Brethren L. E. Hall, R. A. Venable, J. P. Williams, L. E. Lightsey, D. W. Moulder, George Boyd, J. E. Chapman, L. D. Bassett, W. S. Culpepper and others. His home is cor. Kuhl and Jersey Aves., Orlando, Fla.

You will find in this week's Record an appeal from the Executive Committee of the Baptist World Alliance for prayer on behalf of the persecuted Baptists of Russia. Certainly let us all pray earnestly for them. But we doubt exceedingly if it is best to pray that the persecutions should be discontinued. The gospel never fares better than when Christians are persecuted. It would probably be the best thing for Christianity in America if some of us really suffered for it. If you will read the fourth chapter of Acts that after Peter and John were released from jail the disciples prayed earnestly for them, and for all who were threatened with persecution, but they did not pray that the persecution should cease. Here is their petition: "And now Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders be done through the name of thy holy Servant Jesus". And the answer came.

Ellisville: The evening service of May 8th closed the eleven day revival meeting at the First Baptist Church of this place. The new pastor, Rev. Bruce Hilbun, did the preaching, with Mr. Lowrey Compere, assistant pastor of First Church, Laurel, leading the singing. Pastor Hilbun is very clear in his presentation of the pure, old-fashioned gospel. He simply hews to the line and lets the chips fall where they will. Mr. Compere is certainly successful as a song leader, as was shown by the hearty response he was able to get from the congregation, besides a great many soul-stirring messages he brought in special numbers. This splendid team was reinforced for a few days by Miss Rosalind Sheppard, of Rich-ton, who was a visitor in Ellisville at the time. Miss Sheppard is an accomplished musician and made a great contribution to the music, not only in violin but in vocal numbers as well.

The Lord greatly blessed the efforts put forth by these leaders and the faithful Christians of our town, and there were added to the church for baptism, by letter and others publicly confessed Christ, choosing to unite with some other church. God's people were greatly revived and the church strengthened.—A Deacon.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

Misleading Points

During the discussion of the resolution calling for one Mission Board for Southern Baptist mission work, three points were made which were misleading.

The first was that the Carnes defalcation was the cause of this desire to discontinue the Home Mission Board. This defalcation may have precipitated it, but this desire has been in the minds of many people for several years, due to the fact that the states have been taking over much of the work formerly done by the Home Mission Board. Those familiar with the Home Board work at present know that very little is being accomplished.

In the second place, it was pointed out that there is much mission work yet to be done within the bounds of the Southern Baptist Convention and that this will not be done and that we should not be losing interest in mission work in the homeland. The fact, however, remains that none of those advocating the one Mission Board had any desire to discontinue mission work, but it was believed that it could be done more effectively with one Board than with two. To be sure, the majority of the states can take care of the mission work within their own borders and the one Mission Board could be charged with that which could not be cared for by the states. Far be it from us to cease to be missionaries in our southland.

If these words do not satisfy the reader, he will do well to investigate and see just what mission work is being done now by the Home Mission Board. We do not mean to say by this that the Home Board can do more than it is now doing. The Home Board's debts must be paid. But the majority of the states can handle the mission work better than can the Home Board.

In the third place, there were those who expressed fear that one Mission Board would tend towards centralization and that centralization was dangerous. If this be true, we had better undo what has been done up to the present time. We should say to each state, you must not co-operate with the other states in mission work for this tends towards centralization; or to the district associations, you must not co-operate with other district associations in your state for the purpose of carrying on state missions, for this is centralization; or to each local church, you must not co-operate with the other churches of your association, for this is centralization; or to each individual church member, you must not co-operate with other members in your church in mission work, for this is centralization. Anyway, there is not much danger of centralization so long as the Board members are selected from all the states composing the Southern Baptist Convention and so long as those members are elected by the Southern Baptist Convention, composed of messengers from the churches, states and district associations.

Known Facts Should Be Given

We have reached a time when question marks are placed after statements given out. In the first place, there are those who sometimes doubt the contents of church letters. They have reason for doubting. A member moves to another state. Ten years later he calls for a letter of dismission in order that he may join some other church. He is given a letter in good standing and in full fellowship. In ninety-nine cases out of one hundred the church granting the letter does not know whether he is in good standing or not. The letter should state the facts as the church has them.

Associational letters should give facts when reporting number of members. This is not always done because churches go for years without revising their rolls.

Our missionary societies when reporting contributions should give figures which they know to be correct. The men are not jealous when they report large contributions, but the method by which they arrive at these figures is such as to render it impossible for any one to say they are correct. To say that the women give one-third, one-half or three-fourths of the total contributions of the church without having each woman to render a statement showing actual contributions means that the totals given out by societies are subject to criticism and furnish a bad precedent.

While wondering why we are not making greater progress in Kingdom work, we would do well to consider and come back to solid facts in all of our statements.

State Supported Institutions

State institutions supported by taxation should not look to the churches for their support. The State Convention in its last session recommended that Mother's Day be given to the Orphanage. The Orphanage wrote letters to the various Churches and Sunday Schools. At the same time, one of our state institutions made its appeal. There was some confusion. Some churches made contributions to the state institution instead of to the denominational institution. Some made contributions to both. Some making contributions to the state institution wanted credit for their donations at the Baptist Convention Board office, although contributions were made directly to the state institution. We are not questioning the merits of the recipients in state institutions by any means. But the state, while showing prodigality in the expenditure of money in many other cases, should provide for all of the inmates of its institutions. Furthermore, the plans adopted by the State Convention should be observed by the churches composing the State Convention. Unless this is done, our Convention can never carry out a great program.

Less than one-fourth of one per cent of the population of China are Christians, but 70 per cent of the members of the President's cabinet are Christians, not one of them a Catholic, according to Missionary J. R. Saunders.

We must suffer with Him if we are to reign with Him in China. Brightly dawns our new day in America and in China if we are willing to live lowly lives of real sacrifice for the Father's glory. This must be the prevailing spirit in our leaders and throughout the camps if we are to check the down-grade movement of our denomination and make first things first in our army of conquest. Why should it seem a strange thing for our home leaders in the boards, schools and churches to join our Lord in sacrifice and the struggling armies in the front ranks—missionaries and native Christians—and find joy in so doing for His sake and the millions without a messenger? Until our home people are willing to do this we are bound to be weaklings and a desultory force where we need to be great victorious army of conquest in China and other lands prepared for us by His providences and calling to us with all that is dear to us as a great people capable of being a great world force if we know Him in the life of sacrifice for the world's redemption.

—J. R. Saunders,
Canton, China.

THE GOSPEL OF HOPE

Convention Sermon Preached at Memphis, Tenn., May 9, 1929, by Dr. William L. Ball, First Baptist Church, Spartanburg, S. C.

Text—"REJOICING IN HOPE" (Romans 12:12).

The author of these words was a Jew—"an Hebrew of the Hebrews, a Pharisee of the Pharisees", a Roman citizen by birth, a man of great intelligence and scholarship. He rejoiced not in these things, however, but "in hope of the glory of God" (Romans 5:12).

The Apostle to the Gentiles was an apostle of hope, a Christian optimist. He was not free from the things that make most of us pessimistic. He was misunderstood and misinterpreted; he suffered physically from sickness, imprisonment and stoning; all manner of charges were lodged against him and he encountered every sort of difficulty in trying to advance the interests of Christ's kingdom; but, despite these things, he pressed forward with marvelous success, helping and encouraging others with his Gospel of hope, saying: "We glory in tribulations, knowing that tribulations worketh patience; and patience, experience; and experience, hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us". (Romans 5:3-5). Later, as a prisoner in Rome, the very city to which he was writing this letter, the hope "which maketh not ashamed" sustained and comforted him, as he wrote to the Philippians: "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death". (Phil. 1:20). of hope. It is true that his epistles abound in expressions of his own "radiant hopefulness" and inspire hope in those who read them. It is just as true, nevertheless, that in all the generations of men and in the various groups, religious or otherwise, there have been advocates of hope. It might be said that Christianity is not the only religion that holds out hope to its adherents. "It may be doubted, indeed," as some one has said, "whether a beathen religion could even continue to exist, without embracing in it some element of hope". Hope is universal. We have long since come to believe that

"Hope springs eternal from the human breast: Man never is, but always to be blest."

And the power of hope is felt at every period of human life. In Dr. Frederick C. Spurr's radio talk at the beginning of the New Year, he declared: "Hope is the very life of man, his strength and stay, his star in the darkest night, the stimulus of all endeavor." It was a woman, Sarah F. Adams, who sang:

"Hope leads the child to plant the flower, the man to sow the seed,
Nor leaves fulfillment to her hour, but prompts again to deed.
And ere upon the old man's dust the grass is seen to wave,
We look through falling tears to trust hope's sunshine on the grave.
O no! it is no flattering lure—no fancy weak or fond—
When hope would bid us rest secure in better life beyond.
Nor loss, nor shame, nor grief nor sin, her promise may gainsay;
The voice divine hath spoken within, and God did ne'er betray."

The hope of Christian faith is unlike that of the heathen religions and many of the uncertain, fleeting hopes of vain, selfish and sinful humanity everywhere, in that it rests in God. "Christianity has transformed hope", said one of our greatest expositors, "and given it a new importance, by opening to it a new world to move in, and supplying it new guarantees to rest on". We will consider, therefore, in the first place

I. THE ORIGIN OF OUR HOPE.

The value of any hope is to be found in its

source. In the fifteenth chapter of the Epistle to the Romans, Paul tells us that Christian hope has its beginning in the very heart of God—"the God of hope", said he, "fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13). In verse four of the same chapter, we are told that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4). It is interesting and instructive to notice that in these two verses we have brought out clearly not only the origin of our hope, but also the two methods of creating hope within us. It is through faith in God, in the first instance, that we are filled with joy and peace, resulting in abounding hope; then, the other method is through believing the Scriptures, the Word of God by which we learn patience,—or brave perseverance, and have comfort, rather encouragement, and these virtues produce hope. It will be seen, therefore, that the condition of Christian hope is simple faith—believing that God is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6) and believing the records in his Word of heroes and saints—men and women of like passions with us—"who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens (Hebrews 11:33, 34).

Who is there among us that can really consider God, Maker of heaven and earth, and meditate upon his goodness and mercy in dealing faithfully with the children of men and not cry with the Psalmist: "Lord, what wait I for? my hope is in thee" (Psa. 39:7); "I wait for the Lord, my soul doth wait and in his word do I hope" (Psa. 130:5); or sing with Whittier:

"The night is mother of the day,
The winter of the spring;
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all."

It might be stated, furthermore, that the Gospel of hope which Paul preached, and we preach, found its highest expression and its finest exemplification in Christ, thus confirming the fact that the hope we cherish not only had its origin with God, but becomes our personal possession, in fullest measure, through faith in his Son, our Saviour. In fact, Christ and hope were so related in the mind and experience of Paul, that for him to have Christ was to have hope and to be without Christ was to be without hope.

II. THE OBJECT OF OUR HOPE.

But hope, if it is to live, must have a reasonable and worthy object. In his autobiography, John Stuart Mill, tells of that tragic period in his life when he was the subject of frequent attacks of great depression and discouragement and that during one of these attacks he was encouraged and comforted by the frequent recurrence to his mind of two lines from Coleridge:

"Work without hope draws nectar in a sieve,
And hope without an object cannot live".

O, my brethren, let us rejoice that our hope in Christ has for its object all that earth and heaven hold for a redeemed soul. It is impossible in this brief hour of worship to enumerate its many objectives. I mention only a few of them.

1. The hope of salvation. It seems fitting that I should remind you first of the hope of salvation—the Christian's helmet. "Let us who are of the day", said Paul, "be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thes. 5:8). It is not carrying this inspiring military figure too far, I'm sure, to say that salvation is not only a thing of the heart, having in life's warfare the protec-

tion of the "Breastplate of faith and love"; but a thing of the mind, the intellect, having in the battle with doubt and infidelity the protection of the helmet—"the hope of salvation".

We are agreed, I know, that without the regenerating, transforming power of Christ in our hearts, we are prone to sin along the line of our affections and desires. Is it not highly probable, though we may not agree about it, that those who go so far astray in their thinking about Christ and all our human relationships, do so as a result of having had no experiential knowledge of Christ? We need salvation to "the uttermost" in all the realms of life and to the farthest reaches of life. Such salvation is to be found only in our Blessed Saviour. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

We may have widely differing views and heated discussions of many of the perplexing problems of the day, whether they be social, political or religious, but on one thing there is almost universal agreement, viz: this old world has lost its way; it is far from God who made it; it needs salvation. And deep down in every human heart, however bruised and broken by sin, there is that something, call it by whatever name you will, that tells each one of us of a need no earthly power or agency can satisfy. It became more pronounced during the world war and, during the decade following that catastrophe we have been hearing from pulpit and press, from ministers and laymen, one human pathetic heart cry; the world is lost; big business cannot save it; international leagues cannot save it—only God in Christ reconciling the world unto himself can work the miracle of salvation for the individual, the state, the nation and the world. If this is the consensus of opinion the world over, among right thinking people, should we not lift up our hearts in thanksgiving to God for the gift of his Son in whom we have this hope—even the hope of salvation. O, my brethren, let us rejoice in this hope!

2. The hope of the resurrection. The experience of salvation finds complete confirmation in the resurrection of Jesus. If the seal on Joseph's tomb had never been broken, if the power of Jesus had not been greater than that of the armed guard of a Roman Governor, if the testimony of the disciples who were eye-witnesses of the risen Saviour had not been more trustworthy than that of the enemy, our faith would be changed to doubt and our hope to fear. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

In the fifteenth chapter of First Corinthians, Paul states his unanswerable argument for the resurrection both negatively and positively. "If Christ be not risen," said he, "preaching is vain", "faith is vain", "we are found false witnessess", "ye are yet in your sins," and "they that are fallen asleep in Christ are perished". The implication is that it is more difficult to explain the problems created by a denial of the resurrection than it is to explain the resurrection. In a very helpful sermon on "If the Dead are Not Raised", Dr. Villers, of Oregon, discusses these "five dire conclusions following a denial of the resurrection," and closes his discourse with this striking statement: "Since, therefore, a denial of the resurrection is contrary to evidence, and contrary to history, and contrary to experience, and contrary to reason, and contrary to instinct, we unite with Paul in his triumphant outburst: 'Now is Christ risen from the dead, the first fruits of them that are asleep.'" Such, my brethren, is the inevitable conclusion, when one approaches a study of the doctrine with unshaken faith in God and in his Son, Christ Jesus, or Lord.

Now, for a moment, let us look at the positive statement of the case. In our study from time to time of the findings of unbelieving scholars in regard to the deity, death and resurrection of Jesus, it is well to remember that Paul, the proud Pharisee and scholar, was not always a believer in the Son of God. But a saving experience of

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grace and then a scientific study of all the data relative to the resurrection, as well as every other phase of the Master's life, wrought a marvelous change in his thinking and made him the chief advocate in his day of this glorious doctrine. Before the Council in Jerusalem he declared: "I am a Pharisee, the son of a Pharisee; of the hope of the resurrection of the dead I am called in question" (Acts 23:6); before Felix, the Governor, he confessed: "that after the way which they call heresy, so worship I the God of my fathers, believing all things written in the law and in the Prophets and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:14, 15); and in the presence of Agrippa, the king, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers. There is not a note of uncertainty in either of the great books he wrote. In the second treatise, The Acts, he began with the ascension where he had left off in writing his Gospel, declaring that Jesus "shewed himself alive after his passion by many infallible proofs" (Acts 1:3) and, after forty days of fellowship with his disciples, commanding them concerning their program after his departure, "he was taken up, and cloud received him out of their sight, and while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'" (Acts 1:9-11).

This testimony of the heavenly messengers is in keeping with Christ's promise to his disciples that he would "come in the clouds of heaven with power and great glory" (Matt. 24:30); and also with Paul's very positive note concerning the coming of Christ and the resurrection of believers: "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord" (I Thess. 4:16, 17). It would seem that the certain, definite word of Christ, Luke and Paul is sufficient foundation for our "blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). If more evidence is wanted, it is to be found in the Gospels and other portions of the Word of God.

It is to be hoped that the extreme views of some concerning the Second Coming will not divert the attention of the great body of Christian people, as it seems to have done in some places, entirely away from the fact of our Lord's return. One of our great teachers said recently that whenever he looked into the arguments of the pre-millennialists he felt that he was a pre-millenarian and when he examined the arguments of the post-millennialists he felt that he was a post-millenarian; but of one thing he was always sure, viz., that at all times and under all conditions he was a promillenarian, that is, he was for the Coming of Christ. What I am thinking about and am preeminently concerned with now is that we shall forget any differences of opinion we may have as to the time and manner of Christ's return and rejoice in the fact of his return, which is our Blessed hope. Instead of making our difference of opinion, as to some details of the Coming, a test of fellowship, let's make our common faith in the certainty of the Coming a bond of union. O, that the prayer of every heart might be "Even so, come, Lord Jesus" (Rev. 22:20).

4. **The hope of heaven.** When we stand above the open graves of our loved ones and friends, we find great consolation in the words of Jesus to Mary and Martha in the hour of their bereavement: "I am the resurrection and the life; he that believeth in me, though he were dead, yet

(Continued on page 16)

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

STEWARDSHIP OF POSSESSIONS

(Cont'd from 5-2-29 issue)

(4) **Material possessions should be used solely for the best interests of the owner.**

Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's", (Luke 20:25). He did not say, "Keep a part of them for self". Neither did he say how much Caesar owned, or how much God owned. In fact, He did not say that Caesar owned anything, nor did he, at this time, say that God owned anything. What he did say was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's". He left his hearers to find out for themselves what things belonged to Caesar, and what things belonged to God, and commanded them to render to the owner all they possessed; keep nothing for self.

The peoples of the world have never yet gotten straight on the matter of ownership. Many of them, unto this day, think that while some of the material things belong to God, some of them likewise belong to man. They are, therefore, to this day, trying to distinguish between the things that are Caesar's and the things that are God's; between the sacred and the secular.

a. Some have reached the conclusion that **all material possessions belong to man, and that nothing should be rendered to God**; but God says such people are fools, (Luke 12:20).

b. The early Christian fathers seem to have concluded that **all material possessions belong to the Devil, and that, therefore, none of them should be rendered to God**. They believed and taught that all material possessions were tainted with sin, and, therefore, Christians should renounce all material possessions. Voluntary poverty was one of the first vows required of those who sought admission into the monastic schools. Benedict, who took refuge in poverty, and in retreat from the world at the deserted palace of Nero in a gorge of the Arve, housed himself in an inaccessible cave, is an example of the best Christianity of the fifth century.

c. Others have concluded that **one-tenth of all material things belong to God, and that the remaining nine-tenths belong to the one possessing them**. They, therefore, insist upon all believers rendering one-tenth, and only one-tenth, of their possessions to God.

d. Jesus believed and taught that **all material things belonged to God, and, therefore, all material things should be rendered to God**.

(a) Luke tells of a certain rich man, who, when he received Jesus, pledged himself to use his possessions for the glory of God, and Jesus commended him by saying, "Today is salvation come to this house . . . for the Son of man came to seek and to save that which was lost" (Luke 19:8-10). Jesus did not say, "The Son of man came to seek those who were lost", but "that which" was lost. In other words, Jesus came to seek and to save the material things, as well as the souls of men, to the service of God.

Jesus does not in His work of redemption deal in fractions. When a man surrenders to Christ, he must, therefore, before he is accepted, make a full and complete surrender (Deut. 4:29). When Jesus saves a man, he does not save a part of him and leave the other part unsaved; neither does he save him on Sunday, and turn him over to self and the Devil during the remaining six days of the week, but when Jesus saves a man he saves the whole man for all time (I Cor. 16:19-20; Jno. 6:37-40). Jesus does not deal in fractions when saving "that which was lost". He does not save one-tenth or one-half of a man's

possessions to the service of God and leave the balance unsaved to be used in the service of the Devil. A man cannot, therefore, serve God with one-tenth or one-half of his possessions and the Devil with the balance, and at the same time find favor with God. He must render all his possessions to God, or none.

(b) Jesus said that people should, when praying to God, say, "Give us this day our daily bread" (Matt. 6:11). Think of a man with a garden full of vegetables, or a pantry full of groceries, or with a bank account, praying to God and saying, "Give us this day our daily bread".

If a man has a garden full of vegetables, a pantry full of groceries, or a big bank account, and considers one-tenth of his possessions as belonging to God and nine-tenths as belonging to himself, he will instead of praying "Give us this day our daily bread" most likely find himself reasoning thus within his soul, "Soul, thou hast a sufficient supply for this day, so eat, drink and be merry". And God will automatically put him in the class with a certain rich man who spoke similar words to his soul many years ago, to whom God said, "Thou fool, this night is thy soul required of thee, and these things which thou hast prepared, whose shall they be?" (Luke 12:20).

In Matt. 6:11, Jesus is setting forth the principle of stewardship. A man's garden may be full of vegetables, his barn may be bursting with grain, his pantry may be overflowing with groceries, his bank account may be bigger than ever before, but he should, as a good steward, recognize the fact that all his possessions belong to God; they have been entrusted to him that he might use them in doing God's will and in advancing His Kingdom and His interests. He should, as a good steward, seek His Lord's guidance and secure His Lord's permission in the use of all his possessions. Before eating he should remember that the food on his table, though grown in his garden, belongs to God. Before eating, he should, therefore, pray and ask God to give him a portion of that which has been entrusted to his care; "Give us this day our daily bread. Permit us, Lord, to eat this food which thou hast entrusted to us for thy use, that we might be strengthened for thy service." Before purchasing a book, a suit of clothes, a home, a car, a radio, or anything else, he should remember that the money he is about to spend has been entrusted to him as God's steward, that it might be saved to the service of God, and that he might use it in doing his Master's will. He should, therefore, purchase only such things as will enable him to be a better and more useful servant. "Whether, therefore, ye eat or drink or whatever ye do, do all to the glory of God" (I Cor. 10:31).

(c) In the parable of the talents Jesus emphasized again the fact that all material possessions belong to God and should be used for God. When the two talent man and the five talent man were called to give an account of their stewardship, they brought to their Lord 100% of their principal and 100% of their increase, and the Lord blessed them and rewarded them with greater riches. When the one talent man was called to give an account of his stewardship, he brought to his Lord 100% of his principal, but did not bring any increase, and his Lord rebuked him, took from him that which he had and entrusted nothing more to him, because he had failed to use his possessions for the owner. His Lord held him responsible for what he could and should have done, as well as for what he actually did (Matt. 25:14-30).

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A Letter From Minnie Landrum

My dear friends of Mississippi W. M. U.:

I wish to thank you for the twenty volumes of devotional books. I am sure that I shall enjoy them very much. It's lovely of you to remember your missionaries in this way.

I have enjoyed my furlough year very much. The contact with old friends and the meeting of new ones has been a source of joy to me.

I am sailing for my post of duty in Brazil on July 6th. I am so glad that I can go back. I go joyfully because I know God wants me there, and I am sure that many of you are going to ask Him to keep and bless me as I try to represent you.

I praise God for the part that Mississippi W. M. U. is having in making His Kingdom come. What a privilege you have in holding forth the Word of Life. I pray that He will continue to bless you in a large way as you go forward.

Thanks to each one for your comforting words, encouragement and prayers.

Sincerely,

—Minnie Landrum.

District Meetings

When this issue of the Record reaches you, our District Meetings will all be over except the one in Canton on June 3d and 4th.

Your Secretary is just in from the first one held, which was at Pontotoc. We had a great time there. Miss Leachman was never more in earnest when she pleaded that the "indifference" of Southern Baptist might be thrown off. Dr. H. R. Holcomb, pastor of Tupelo burnt into our souls the great need of waking up to the Missionary Call. Mrs. Brown and Mrs. Berry had a good program which was carried out in a helpful way. We shall expect greater things from this Third District as a result of this Meeting. More than 300 out of town visitors were in attendance. Pontotoc entertained in a most gracious way.

Miss Traylor with Miss Leachman were with the sisters of the Second District next. Then came the Fourth District at Philadelphia, followed by the Fifth at Gulf Port and the Sixth at Magnolia. A word from these Meetings will be given later.

There remains only the First District Meeting which comes next Monday evening and all day Tuesday, June 3d and 4th at Canton. We trust a large attendance there will hear Mrs. Rosalie Mills Appleby, Miss Emma Leachman, Mrs. A. J. Aven and Miss Minnie Landrum; besides other speakers from the District.

Please spread the news around that this Meeting is your Meeting.

Notes on W. M. U. Meeting in Memphis (Continued from last week)

After singing of Hymn on Wednesday morning, the Scripture was again given in unison; passages taken from Luke 4:14-19; 9:60. Mark 16:15. Isa. 52:7; Rom. 10:13-15; Phil. 2:13-16. We give these as we did last week, in hopes that many of our future meetings in the state will use them. Each one is specially helpful.

Mrs. Eugene Sallee, China, led us in prayer.

Minutes were read by Mrs. Wharton and the Body proceeded with the discussion of the Plan of Work.

Margaret Fund came first. Margaret Fund

Mothers were introduced. They told most touchingly of what the Fund had meant to their children, while they stayed by the Work on far away fields. But each one showed how the heart ached when the children were sent away.

Mrs. S. E. Woody, representing the Training School, assisted by Mrs. Rose made the half hour most inspiring. A number of former students told briefly what "House Beautiful" had meant to them. Perhaps the most attractive and touchingly beautiful was when our Brazilian Girl, Marietta Mendoza spoke to us in her soft Portuguese tongue, and Elizabeth Jackson translated for her, and for us. And Elizabeth Jackson was so brave, so fine so splendid that trying hour. You remember her Father, Mother and little brother were drowned some time since as they were returning to Brazil.

It was with her "smile that won't come off" that the beloved Juliette Mather reported many good things coming her way during the year. A total of 18,787 young people's organizations is a pleasing announcement.

"Baptists and World Conquests" was most ably discussed for us by Dr. Rushbrooke. His native tongue, though English, was a bit difficult for some of us Americans to immediately understand. But we got enough from the address to never forget the hour.

The closing season of Worship was brought by Mrs. Rosalie Mills Appleby. How close Brazil is to her heart! We are grateful that she will be with us in Canton June 3 and 4 at the District Meeting.

The afternoon session began with singing "Lead On, O King Eternal". Mrs. Hugh McCormick, of Africa, brought us a heart message in the devotional. Continuing the Plan of Work, Miss Ethel Winfield represented her own special and most efficient Department, that of Literature. While each phase of the Work was well represented, one feature attracted general attention all through the Meetings. On the rostrum was an immense representation of our W. M. U. Pin. The torch was a real light, from an electric cord behind the frame, which held the pin. The Bible was a real Bible, open to show the Word. The globe was a real globe—a large one, showing through an opening made for it. Sisters, it may be copied for your local meetings and rallies; and certainly brings a message.

Miss Emma Leachman, who is bringing to our District Meetings in the state such great messages, made Personal Service, especially Enrollment, alive for her hearers. She was followed by Miss Littlejohn on "Good Will Centers"; who was herself followed by Mrs. Una Roberts Lawrence on "Interracial Relationships". We are so happy to announce that Mrs. Lawrence is our newly elected Union Chairman of Personal Service.

Mrs. Aven, Chairman, represented the Advisory Board of the B. B. I. and Dr. W. W. Hamilton spoke for the School. Sisters, just here, we are asking that the Baptist Bible Institute claim a LARGE part of your praying, your interest and your giving this year.

Mrs. F. S. Davis, Texas, represented the Board of the South Western Training School, Ft. Worth. Dr. Scarborough was introduced, but Mrs. McGarrity spoke for the School.

Then came the sweetly sacred hour when our Loved ones who have passed over were remembered. Mrs. McLure led the service. Mrs. E. P. Ware, of Memphis played on her harp, "Nearer My God to Thee". Not a name was called during this service by Mrs. McLure, but as we saw loved forms clothed in black in the congregation sitting with low bowed heads; as in memory we saw others who were accustomed to be with us—we found it restful and peaceful to be reminded of the City Four Square where so many are gathering.

Following Business, Adoption of the Plan of Work, Reports of various Committees and Election of Officers, Mrs. Sanders was called upon to introduce the Chairmen of her Local Committees. So splendid had Memphis sisters planned and worked out their plans that every one was glad to look into the faces of these dear women who had made for us the delightful occasion. Our grateful thanks go out to each of them.

A closing prayer brought to the end the great day.

Wednesday evening the Pageant called not only the W. M. U. but a great host of the brethren to the Municipal Auditorium. Ruby Anniversary Achievements were in a most colorful way shown us. To Mrs. Wright, Miss Mather and Memphis sisters we are indebted for a great panorama that will long be remembered. And thus came to conclusion one of the greatest Conventions our Woman's Missionary Union has yet held. To Him be all the praise as we go forward, "Holding forth the Work of life".

Second District Meeting

Beginning on Tuesday evening the 21st in Le-land, the District Meeting of the Second District was held, running through the following day. It was a matter of much regret that our Vice President, Mrs. M. F. Doughty could not be with us. On account of ill health she has been ordered by her physician to Hot Springs. Be sure she was missed. But the Dear Father always provides. And certainly His provision was most bountiful on this occasion. Our Member at Large of the State Board is Mrs. Ned Rice. She will be remembered throughout the years as State Leader of the Ruby Anniversary. She led us on this occasion also in a great way.

The program was given as Mrs. Doughty had arranged, largely. Miss Leachman and Miss Traylor brought helpful messages. The women came from all over the District. The attendance was fine.

There was a spirit of deep and earnest consecration to give to the Lord our best on this occasion. Results will be given later.

Our work at Macon was carried on finely during the pastor's absence the week of the Convention at Memphis. Our prayer meeting was conducted in a fine way by a layman. Another layman, a young business man, had charge of the morning service on Sunday, and brought a great message. Two other fine men went out to one of our most remote rural churches and presented the denominational work. We have been told that each service was good.

We thank God for such loyal and capable laymen as these.

—R. D. Pearson

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East Mississippi Department

By R. L. Breland

A Strange Phenomenon

Nearly one hundred years ago a
colony of good people came from the
state of Georgia and settled in the
county of Yalobusha in this state.
Among the members of this colony
were the Pates and the Brooms, in-
termarried and close friends. From
these families have come some of
the best people of this part of the
state. All of their descendants have
been good, orderly people, church
workers and mostly Baptists. Elam
Church was founded by these Geor-
gians many years ago.

And there is a story connected
with the naming of Elam Church.
The home church of the Pates and
Brooms back in Georgia was named
Elam, hence the name of the church
in the new home. It is said that
the Elam Church in Georgia was
blown down by a storm prior to the
coming to this state of these good
people, and, strange to say, the Elam
here was blown down by a storm a
few years ago; but a bigger and bet-
ter Elam has been built.

The phenomenon that I started out
to tell, however, was not connected
with the church primarily. Among
these early settlers was one Ezekiel
Broom whose wife was called Betsy
Broom. It is said of Ezekiel that
he was decidedly the best man who
ever lived in these parts. He was
the pillar of the old New Hope Bap-
tist Church of which he was a faith-
ful member. Elam Church had not
been organized at this time. Every-
body loved and respected "Uncle
Ezekiel", and his good wife "Aunt
Betsy". They were at the front in
every good word and work. The
whole community for miles around
knew these splendid people and
looked to them as leaders and for
help when needed, and none were
ever disappointed.

These two dear people were get-
ting old when they came to Missis-
sippi. Not many years after locat-
ing in Yalobusha County, "Uncle
Ezekiel" died. This was a sad blow
to all the people for miles around.

Quite a number of his friends and
neighbors came in to sit up with
his body that night. Sometime dur-
ing the night some of the watchers
looked out and it was as light as
day all around the house. It was
somewhere about midnight so they
were astonished at this marvelous
sight. So light was it that the
chickens came down from their
roosting place thinking it was day.
It is said that this light continued
for more than an hour. Nothing in
the heavens was visible to give ex-
planation to this unusual occurrence,
neither did it seem to come from any
particular direction, but shone
brightest around the humble home
where "Uncle Ezekiel" was lying in
his sleep of death.

Many explanations have been giv-
en of this strange phenomenon: some
say it was a meteor, others say it
was an aurora borealis, or a north-
ern light, but many others contend
that it was heaven's recognition of
the death of this saint. What it was
I do not know but it is rather
strange that it should happen just
at this time and never before nor
since. God is able and such might
have been the case, that He was
giving earth a sign that one of their
best had gone home.

One of the relatives of this good
man is now very ill at her home
near Coffeeville, Mrs. Sue Goodwin,
who is nearing her 85th year. The
body of Ezekiel Broom was buried
out near the old home where he liv-
ed and died; and this was the begin-
ning of the Broom Cemetery, one of
the best kept rural cemeteries that I
know of. Scores have been buried
there since that day. Rapidly it is
filling up and is becoming a well
populated "silent city of the Dead".

This is a true story and can be
vouched for by those still living.

Notes and Comments

Sorry to note in the papers that
Rev. J. B. DeGarmo is seriously ill
in the Baptist Hospital, Memphis.
He is one of our best preachers and
a splendid evangelist. May he soon
recover.

The following good news comes
Rev. E. S. Flynt, Calhoun City: "My
condition is much improved.***I
feel sure that I will be able to do
all my work in another week or
two." He was in hospital for five
weeks.

The Baptist Pastors' Bible Study
Assembly met in monthly meeting
with First Baptist Church, Grenada,
May 20th. The last three chapters
of Hebrews were discussed. It was
indeed an interesting and helpful
meeting. Pastor Farr and our sec-
retary, Bro. Flynt, were absent and
some others. Next meeting on Mon-
day following third Sunday in June
with Central Baptist Church, Grena-
da. Will Study first three chapters
of the gospel according to John.
Come and be with us.

Constructive criticism of Baptist
work is beneficial if given in a broth-
erly spirit, but when given in a
spirit of accusation it is very de-
structive and ruinous. Many crit-
ics of the work speak as if they

thought that all our leaders are
crooks and thieves, that every mis-
take was an intentional one done for
personal gain or to hide the mis-
deeds of others. This spirit is one
of the chief causes why we are in the
condition financially and otherwise
that we are in today. Leaders have
talked about leaders and made ac-
cusations against leaders till the

masses of Baptist have lost faith in
our leaders and have quit the drive.
That is said. I have confidence in
the leaders, I am happy to say. They
are not perfect, they make mistakes
just like you and I, but it is my hon-
est opinion that they are absolutely
honest and do all that they do with
only one purpose and that is to do
(Continued on page 12)

AT CLINTON

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The Sunday School Department

SUNDAY SCHOOL LESSON

June 2, 1929

Later Experiences of Jeremiah,
Jeremiah 38:4-13

(From Points for Emphasis by H.
C. Moore)

Golden Text—Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Matt. 5:11.

1. Fidelity was displayed by the prophet. He was faithful to God for he delivered the divine message. He was faithful to his country, for he was its best friend and truest patriot. He was faithful to the king, giving the best possible counsel to the crown. He was faithful to the city, for he pictured its doom if it held out against Babylon. He was faithful to the army and the princes, for he told them the consequences of their wrong doing, implying, if not urging, the only way to escape the impending doom. Never did a more faithful or courageous prophet voice the divine truth.

2. Fury was exhibited by the princes. They were the militarists of Judah. The king was a puppet in their hands. They were candidates for martial glory. They declared that Jeremiah's message destroyed army morale and weakened popular sympathy for national defense. The courage of the prophet they called cowardice. The patriotism of Jeremiah they called treason. The wisdom of the seer was characterized as folly. Therefore, they demanded that the king should put the prophet out of the way. Weakly the monarch surrendered him to their will. Immediately they cast him into an underground dungeon that was waterless but muddy and miasmatic. With cords they let down Jeremiah into the loathsome pit, and so the great prophet sank into the mire and lay there in the darkness.

3. Friendliness was shown by the Ethiopian. The king's chamberlain, an Ethiopian (who was possibly though not certainly a Negro), learned of the fate of the prophet, whom doubtless he had often heard and in whose mission he must have believed. His pity for the prophet was aroused and he was not long in exercising his marked influence on the king in favor of the prisoner. At once he left the palace and sought the king before whom he made his earnest plea, stating that the prophet had been cast into the dungeon where he would soon starve. Not in vain did the eunuch make his plea.

4. Freedom was granted by the king. Wicked and weak as he was, Zedekiah was touched by the prophet's imprisonment. He therefore ordered his chamberlain to take thirty men with him and bring Jeremiah out of the miry pit into which he had been thrown. Instantly Ebedmelech took cords to draw up the prophet out of the cistern, giving rags as cushions under his arms

so that he would not be hurt by the cords under the lift of his weight and the pull necessary to get him out of the mire. Thus Jeremiah was rescued from the dungeon and allowed the freedom of the court under guard. Here his prophetic liberty might be restricted but for the moment his life was not in peril.

A SPLENDID GIFT

By Louis J. Bristow, Superintendent

Recently a business man of New Orleans gave the Jesuits High School in this city half a million dollars for endowment. The Roman Catholics have a number of fine schools in this city, and it seems they intend they are to be perpetuated. It is a frequent occurrence to read in the daily papers of some large gift by a Catholic to one of the Roman churches, hospitals, schools, orphanages, or asylums.

It is a tribute to their faith in their religion. They believe it and believe in its extension. And they are giving largely of their means to their institutions.

Southern Baptists were late beginning work in New Orleans, but they have two splendid institutions here now. And I am hoping that somewhere there will arise a Baptist who will give the Southern Baptist Hospital or the Baptist Bible Institute half a million dollars. Is it too much to hope?

New Orleans, May, 1929.

THE ORPHANAGES OF THE SOUTH PERMANENTLY ORGANIZED

The superintendents of the Orphanages within the bounds of the Southern Baptist Convention met in Memphis, Tenn., at the Central Baptist Church on May 8th, 1929, for the purpose of forming themselves into an organization for the good of these institutions throughout our Southland.

Rev. M. L. Kesler, of Thomasville, N. C., was elected temporary president and M. E. Weaver, of Monroe, La., was elected temporary secretary. The secretary presented a paper setting forth a number of reasons why such a meeting was needed and would prove helpful. Dr. Jamerson, of South Carolina, prepared a paper on our "Challenging Task", and in his absence was read by the president. This paper was greatly appreciated. In the round table discussion Bro. Hal. Buckner of Texas discussed the better organization of our orphanages and Bro. Anderson of Georgia spoke on the organization of all denominations; others engaged in the round table discussion to the profit of all present.

Permanent organization was effected by the election of the temporary president and secretary as permanent officers. A program committee consisting of the president, secretary and superintendent in the state where the Southern Baptist

Convention meets next year was appointed to prepare a program for a meeting on the day before the Convention convenes.

Many helpful suggestions were made and all who were present felt that we had a worthwhile meeting. There were present: M. L. Kesler, Thomasville, N. C.; W. P. Anderson, Hapeville, Ga.; J. O. Cooley, Troy, Ala.; O. M. Huey, Louisville, Ky.; W. J. Stewart, Nashville, Tenn.; C. R. Pugh, Monticello, Ark.; Hal. Buckner, Dallas, Tex.; Joe. Buckner, Dallas, Tex.; M. E. Weaver, Monroe, La.

It was agreed that the superintendents would meet at the Orphans' Home in the state where the Convention meets next year on their way to the Convention. And since the Convention is to meet in New Orleans, La., we extend a cordial invitation to all the superintendents to visit our Home here at Monroe, La., on their way to New Orleans, La., next May.

Fraternally,

—M. E. Weaver, Secretary.

READY TO COOPERATE

I am a good loser. I went to the Convention with a deep and sincere conviction that the Home and Foreign Mission Boards should be consolidated. My conviction in the matter has not been changed. But the majority of the representatives of Southern Baptist Churches attending the Convention were not in favor of my proposition, and since they were not, I want to pledge my most enthusiastic cooperation and support of the program as it stands.

I have always been a cooperating Baptist, and throughout the past years as a pastor I have supported the denominational program. I have no idea of doing otherwise. It is my hope and prayer that our two great mission boards may have the most successful and fruitful year of all of their eventful history. I shall lead my church to support the cooperative program until the Convention adopts another plan. I will be found supporting and promoting the interests of the two mission boards so long as that is the way Southern Baptists want to do their mission work.

I greatly enjoyed the discussion of the whole situation on Friday afternoon of the recent Convention. The Convention was exceedingly gracious and patient in the consid-

eration of my resolution. President Truett put forth every possible effort to be absolutely fair to everybody. Whatever might be said of this or any other matter considered by the Convention, I am sure all are agreed that it was a Convention in which absolute fairness and impartiality characterized every decision made by the presiding officers.

Since the Convention expressed itself in favor of the two boards, I trust that we may all give the most sympathetic and hearty cooperation in making this year's work that which will justify our decisions.

—Frank Tripp,

Pastor First Baptist Church,
St. Joseph, Mo.

Convict (reading newspaper)—
"Dere's justice for yer! A football player breaks two men's jaws and another man's leg and is de lion of de hour, while I gets ten years for only stunnin' an old guy wid a black-jack,"—Boston Transcript.

Jim—"Why does the successful outcome of a baseball game resemble a buckwheat cake?"

Tim—"All right, I'll bite. Why?"

Jim—"They both depend on the batter."

Mother: "Why are you staring at the minister, Jimmie?"

Jimmie: "Waiting to see him eat his head off like you said he would."

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Mrs. P. I. Lipsey

Bible Lesson: Gen. 41:1-37

It seems a long time from Christmas to Christmas, doesn't it, children? This poor young fellow Joseph had to wait for his freedom twice as long as that. You remember that he asked Pharaoh's butler to mention him to the King after the butler was taken back into Pharaoh's service. But the butler forgot him: perhaps he was ashamed to call his friend this poor Hebrew slave: anyhow, he never spoke of him. But after two years, the King had two dreams, and was mightily worried by them, and tried to get all the wise men of Egypt to tell him what they meant, but they could not. You remember the dreams, how seven beautiful fat cows came up out of the Nile and fed in a pasture, afterwards seven lean and miserable looking cows came up, and they ate up the fat ones. This was the first dream: in the other, seven fine, full ears of corn grew on one stalk until seven thin and blasted ears came and ate them up. But the magicians couldn't tell a thing about those dreams, and it was then that the butler remembered his friend Joseph, who had found such a good and true meaning in his dream, and he told the King about him. So Joseph was sent for from the prison and came as soon as he could put on his best clothes and fix himself properly to appear before a King. I want you to notice one thing especially about Joseph. He had a chance now to put himself forward as a greater interpreter of dreams, but when Pharaoh spoke to him about it, he said, "No, I can't do that, but God will give you an answer of peace". And so it was. When Joseph had heard the dreams, he told the King that God was telling him what was going to happen, that the seven good cows and the seven fine ears of corn meant seven years of fine crops, and that the seven lean cows and the seven shrivelled ears meant seven years of famine that should follow. He gave all the honor to God, and claimed no merit for himself. And Pharaoh seems to have known that Joseph spoke the truth, for the first thing he did was to appoint him governor of Egypt, with the duty of saving up food during the good years to use in the time of famine. With one step, he rose from being a slave in prison to the second place in the Kingdom! Now, the lesson for us. Of course, we don't want to do right just for what we can get out of it, but we can always trust the Lord to give us what we deserve, and generally a great deal more.

My dear Children:

I almost had said it was time to give the prize in the Contest, but when I look at the calendar, I see that we have another week on that, and I am glad. The girls have good luck, because we have five Wednesdays this month, and five Baptist Records. I have a good little number of Contestants, but hope that more will come in this week. And while you are thinking of this contest, think of another one, that hard contest that our Miss Gladys is in, her contest to get her education, to fit her for life. We said we would help her, and we will. I'm not a bit discouraged, but it is so much easier to do a thing now than to wait for a hard pull at the end. So count up your frying chickens, and turn them into money: ask Daddy to let you gather some English peas, or dig some new potatoes, and sell them: do without ice-cream soda: if you are a girl, take care of somebody's little children for a whole afternoon. Or if you are too

little to do any of these things, perhaps grandmother or grandfather has some money to spare for you. I've known them to have some, and so have you, haven't you? And the first thing you know, our B. B. I. girl's bank balance will have gone way up—I mean, we'll have a lot of money for her!

Are you reading the Bible Study? I'd be glad to know.

With much love, Mrs. Lipsey.

Clinton, Miss. May 10, 1929.

Dear Mrs. Lipsey:

I want to join The Children's Circle, too. I'm only thirteen months old, but Mother said maybe I wasn't too young. I saw Mrs. S. A. Andrews' letter on the children's page. I went to see her last Fall when my Daddy held a meeting there. We called her Grandma Andrews, and she is just as sweet as my own Grandma. I am sending \$1.00 for Miss Gladys. My Mother knew her when she went to B. B. I. She is a fine little worker.

Lovingly, —Ivy Lou Storie.

Indeed I don't think you are too young, Ivy Lou, but am glad to welcome you. Why, you are twice as old as Jeannie Lipsey. I'm glad to hear what you say of Grandma Andrews. I knew she was a lovely lady when I read her letter. You must come again, little one, and thank you so much for the great, big dollar.

Columbia, Miss. May 10, 1929.

Dear Mrs. Lipsey:

What must I do to become a member of The Children's Circle? I have been reading the boy's and girls' letters, and your answers, and enjoy them very much. I especially enjoyed Jeannie Howe Lipsey's letter. I wish that she would write often. I hope she will soon be through teething. I am interested in the B. B. I. girl, too, so I am sending her 10c. I am 9 years old and finishing the fourth grade. School closes in two weeks. Then I am going to Nashville, Tenn. to spend the Summer. While I am there, I expect to visit the mountains. I will write you about it if you will let me join the Circle.

Yours,

—W. H. Sullivan.

Not a single thing, W. H., except what you have done. By writing to us, you have become a member, and by sending the money, you have become an Honor Member. Thank you, and I hope you have a happy Summer.

Tillatoba, Miss. May 4, 1929.

Dear Mrs. Lipsey:

Here I come again. It has been quite a while since I have written to the page. I enjoy the letters so much. Mother isn't any better. The doctor came to see Mother today. She suffers so much. School is out. My sister was promoted to the 8th grade. She is 14 years old. I have a pet Collie dog. He is getting old now. He was a wonderful dog. He used to drive up the cows and horses. He used to watch my little brother while he was out playing, but my little brother is dead now. After he died Collie would walk around in the house as if he was looking for the baby. Brother Sturdivant, his wife and baby were out to see us not long ago. He is a wonderful preacher. Come, all you Tillatoba folks, and write to the children's page. I put

off 73 baby chickens. Goodbye. Love to one and all,

As ever, Your friend,

—Audra Cooke.

We are so sorry, Audra, that Mother has so hard a time. I am sure that you and Sister do all you can to help her. After a while, you are going to have a whole lot of frying chickens, aren't you? Come again soon.

McAdams, Miss. May 10, 1929.

Dear Mrs. Lipsey:

May I join your happy band? I like The Children's Circle fine, and I want to be a member. I read The Baptist Record every time it comes. Mother and Father like to read it. I go to school at McAdams. I go to S. S. every Sunday I can. I am 11 years old, and in the sixth grade. My teacher's name is Miss Minnie Velma Russell. I like her fine. I am going to write some more if I see this in print. Well, I better quit for the first time. With love,

—Sibyl Roberts.

Come again and see us, Sibyl, for you are now a member. Is your school out yet?

Kosciusko, Miss., May 19, 1929.

Dear Mrs. Lipsey:

My name is Lanell Lindsay. My Father takes The Baptist Record. I have 2 brothers and 1 sister. Now I am going to tell you what I made. I wish I could win a prize. I am sending 10c for the B. B. I. girl. I am 9 years old and in the third grade. My teacher is Mrs. Mayo. We had a good time at school. It closed two weeks ago. I enjoy the page. Love to all,

Lanell Lindsay.

I have added your description to the other contest letters, Lanell. I wish you all good luck—all of you, I mean.

Slate Springs, Miss., May 20, 1929.

Dear Mrs. Lipsey:

I am a little boy 8 years old. Papa takes The Baptist Record. I enjoy reading The Children's Circle. I go to S. S. and to the B. Y. P. U. My school teacher gave me a nice book for reading perfect. She is such a fine teacher. Her name is Mrs. Dolores Mawk. My sister gave me a nice Testament for a Christmas present. I want to read it thru by my birthday, Aug. 7, and I am to get another present. I am sending 25c for the B. B. I. girl. With love to all,

Glynn Earnest.

You will get more than the present, Glynn, if you read the Bible thro'. You know, don't you? We are obliged for the money.

Carthage, Miss., May 18, 1929.

Dear Mrs. Lipsey:

Here comes the little eighty-three year old girl again. I want to thank you for letting me join your Circle, for it gives me a little to do for the Kingdom of our blessed Lord.

I read Bro. Breland's pieces in the Record about Saturday and Sunday preaching. I just wanted to shake hands with him.

Our Church thanks the good Lord that he had never quit giving us Saturday and Sunday meeting, and most all in our community most always attend on Saturday. I raised all my children to attend church on Saturday as much so as Sunday. They always knew to get ready when the time came and not make excuses.

I live one and one-half miles from our Church, and I am always ready to go, and when there isn't any way to go I walk and go. I don't have that for an excuse. I am thankful that I can do this. I feel that the dear Lord is mighty good to me.

I am sending \$1.00 for the B. B. I. girl. With much love,

Mrs. M. F. Phillips.

We are so glad to hear from our honored member, Mrs. Phillips, and

thank you for coming and for bringing the gift for our Gladys. I think you set us a mighty good example, dear friend.

Starkville, Miss., RFD No. 5, Box 32, May 13, 1929.

Dear Mrs. Lipsey:

I am a little girl. Will be 9 years old July 18th. I have finished the third grade at school. I go to S. S. every Sunday. My teacher's name is Miss Jennie V. Clardy. She sure is sweet. Sister and I love her dearly. I am sending 10c for the little orphans. I will send some next time for the B. B. I. girl. Mother takes The Baptist Record, and I love to read the children's page, and Mrs. Lipsey's letters are so sweet, too. I want to join the contest this month, too. I am making my furniture now. Will write again soon if I see this in print, and tell you about my pet. I have one little sister. She is 6 years old, and her name is Lovie Louise. I have 3 half brothers and one half sister. I love them dearly. Will close, with love to all and Mrs. Lipsey too, Frances Hammett.

I wonder if Lovie Louise is not your pet, Frances? I know she would make a good one. Hurry with the furniture, dear.

May 16.

P. S.—I was in a hurry to mail my letter to get in the contest, and it was near mail time, and I forgot to put in my 10c for the orphans. I sure am sorry, but I am sending it today. Excuse me this time. With lots of love to all,

Francis Hammett,
RFD N. 5, Starkville, Miss.

Duck Hill, Miss., May 18, 1929.

Dear Mrs. Lipsey:

I am a little girl 9 years of age. I go to school every day. I am in the third grade at school. I go to S. S. every Sunday. My pets are dogs, cats and ponies. I am sending 10c for the B. B. I. girl. Your friend,

Frances Ross.

Thank you for the gift, Frances. Why didn't you tell us the dogs' cats' and ponies' names?

May 17, 1929, Lucedale, Miss.

Dear Mrs. Lipsey:

As I have not written for a good while, will say a few words to you and our Circle. I don't think I've told you that I have no brother or sister, and I get so lonesome. Mother lets me go and play with my little cousin lots. Mrs. Lipsey, I made an airplane, but we were so busy practicing for commencement until the time for writing you about it had slipped by, and I was left out. Our school is out now and I can help Mother and play all day. I am 9 years old, and will be in the 4th grade next year. Mother gave me some little chickens for my very own, and I've only lost two. When they are large enough I am going to sell them so I will have some more money to send to the orphans and our B. B. I. girl. I'm sending \$1.00 this time for our B. B. I. girl. How many of you have my birthday, Aug. 1st? I may come to Jackson before long. Daddy says we are coming. I want to see you, Mrs. Lipsey, when I come. Love to all the Circle,

Willard Mills.

That's too bad about the airplane, Willard. I'm sorry. If you come to Jackson, I might meet you over there at Dr. Lipsey's office, and we might go to see the orphans. How about it? I certainly appreciate your dollar: thank you, sir.

Cleveland, Miss., May 18, 1929.

Dear Mrs. Lipsey:

We live in Jackson, but we are staying with Uncle and Aunt. Aunt has given us \$3.00 for the orphans. We go to S. S.

Eugene and Norma Brinson.

It's nice that you were visiting Uncle and Aunt, Eugene and Norma. I thank you both, and Auntie, who is kind.

(Continued on page 15)

WHAT BAPTISTS BELIEVE

S. E. Tull

Here are some of the things which Baptists throughout all Christian history have stood for:

1. The all-sufficient and finished work of Jesus Christ as the one and only means of redemption from sin.

To the Baptists, every other claim to merit before God other than the imputed righteousness of Jesus is blasphemous dishonor against Him who is the only Lord in "The Household of Faith" and the only "Head of the Church" for which He died.

2. The open Bible as the only source of doctrine and the only authority to govern churches and individuals.

By inspiration, God has given to the world His revelation in the Bible. The Baptists hold that every soul may interpret God's Word for himself, and that every soul is accountable only to God for his obedience to the Scriptures. No power, civil or ecclesiastical, can add to or take from the Bible as God's only and final message to every individual. The destiny of every man depends absolutely upon what God says in His Word.

3. The absolutely individual liberty of every soul to personal worship and obedience as his own conscience dictates.

This great principle of individualism in religion underlies and explains the age-long contention of the Baptists for the complete separation of church and state. No constituted civil power must contravene the God-given right of any soul to worship God or not to worship as he pleases.

It is this doctrine of individualism which forces the Baptists to discount the practice of infant baptism. To baptize an unconscious baby is to rob him of the right to personal faith in Jesus Christ. The command of Jesus cannot be performed by proxy.

It is this doctrine of individualism which dethrones religious autocracy, and refuses any vested or constituted religious autocrat the right to govern or to dictate the religious belief or habits of any soul.

It is the doctrine of individualism in religion which makes every soul his own priest before the gracious God who is "No respecter of persons."

4. Baptists hold that the New Testament church is composed only of those who are saved by personal faith in Jesus Christ. They have stood through the ages for a converted church membership. This doctrine of salvation before church membership forbids the Baptists to accept the theories of sacramental or covenantal grace being imparted by church relations. For this reason Baptists hold that the ordinances are only acts of Christian obedience and that baptism and the Lord's Supper contain no grace-imparting efficacy.

5. The absolute equality of all church members in the government and the privileges of the church.

This great doctrine logically follows the doctrine of a converted church membership. All souls are saved alike; therefore, they stand on

an equal footing before God and among themselves in all religious privileges. This is the explanation of Baptist democracy and their doctrine of self-governing churches. It is this doctrine of the equality of all the saved before God and among themselves that forbids the Baptists to recognize grades among church members. For this reason Baptists have no Popes, Priests, Bishops or Presiding Elders. If God is "No respecter of persons," Baptists believe that He is no respecter of clothes. "Equal rights to all, and special privileges to none" is a Baptist fundamental. Church government "of the people, for the people, by the people," is a principle which Baptists declare should never perish from the earth.

6. By every principle of their faith, Baptists are missionary to the core. Baptists want all peoples, the world around, to enjoy the freedom and the blessed privileges which they themselves possess.

Baptists rejoice in the fact that their principles have taken a great hold upon the mind of the world. We hear much today about Individual Liberty, the Right of Self-determination, the Inherent Brotherhood of the Nations, and the Universal Democratization of the World, but these great principles are nothing more than Baptist beliefs as applied to human interests in the greater realms of life. Baptist doctrine liberates men wherever it is preached. All the Baptists believe and teach is exemplified in the beauty and informality of their local church fellowships. Wherever the gospel is preached by Baptists and Baptist churches spring up, the people have a new-birth to freedom in all respects. Baptists are the pioneers of liberty and the harbingers of freedom among all races and peoples. Be glad you are a Baptist, and work and pray that truth which we hold may become the inheritance of all people. "If the Truth shall make you free, ye shall be free indeed."

SHOULD SOUTHERN BAPTISTS DRAW UP A WORLD NEW WORLD PROGRAM?

Eldridge B. Hatcher

Why not? They are several millions strong. They have an organization committing them to world evangelization. Already they have missionary representatives in nearly every section of the earth, and are supposed to be conducting a world wide enterprise.

But their denominational machinery has become rusty and creaky. Their program has been dwindling and dissolving and for several years they have been on the retreat.

Has not the time come for this people, with a history and doctrines and resources so rich, to rewrite their kingdom schedule. Our people have become dispirited and indifferent.

But at Memphis they awoke. They refused to be precipitated into a panic. They fashioned their machinery for larger and more enduring results. They are now more

united than they have been for years and they stand waiting for a challenge, a leadership,—a program.

But it must be a world program. Not a mere money raising campaign, but a program high, noble and worth while and embracing all these elements that should characterize the rich spiritual development and advancement of a people and their whole hearted self-sacrificing propagation of Christ's Great Commission.

Southern Baptists are ready to advance,—but not to some small hill top. It is only the shining heights that can now allure them. Think of our pastors, on some Sunday morning, reading to their churches an imperial program for Baptist world evangelization, and asking their members to catch the vision and then month by month training them to that end.

Ah, it should be a program well considered. It should include a program for local church development, a program for state and southwide enlargement and preeminently a program for spreading the gospel, in vastly larger measure than ever before, throughout the nations. Such a program should run through the years calling for steady growth and expansion and triumphs year by year.

Why do we not set before us a world task on which we can unite and which will evoke our richest spiritual activities of which we are capable. Southern Baptists are waiting for something practical and inspiring. If such a challenge is presented to them that will capture the imagination and win their heart and judgment, then the swelling tide of their new advance will sweep away all our debts in rapid regular fashion, and will sweep our denomination onwards to the front.

But who will draw up our program? Maybe we will have to wait until our next Convention. But can we not be getting it ready, so that at New Orleans our denomination will hear the world call of our Master and prepare a schedule of advance that will thrill our people and summon our denomination to the leadership of a new movement for world evangelization. Christ thought in world terms and His program embraced the nations.

Will any one dare affirm that Southern Baptists are not capable of the leadership of other denominations if they should be properly aroused. If we are thus capable why should we be content with anything less than our high destiny? Why not put our wonderful denomination out on the world's highway? Why should it not show its full capacity,—not for any glorification of the denomination, nor any exaltation of the Baptist name, but only for the sake of our Master who loves the whole world and yearns for its redemption.

Will Southern Baptists rise to meet their destiny and accomplish for their Savior what no other denomination is so well equipped for accomplishing?

Blue Mountain College, Miss.

1930

Editorial in the Baptist and Reflector

The Southern Baptist Convention goes to New Orleans in 1930. That is a goodly city and one of the greatest mission fields in the whole nation. It is the second city in America in the tonnage of imports and exports, has a teeming population speaking a dozen different languages, is in immediate touch with the whole of Latin America and is a point of mission significance equal to Corinth in the days of Paul.

Every student of apostolic missionary work is struck by the fact that Paul spent so much of his time with the churches of Ephesus and Corinth. The reason is self-evident; they were the centers of commerce and travel in his day. They occupied positions of importance so far as the spread of the gospel was concerned. If a strong Christian population could be established in these centers, the gospel would spread automatically from them. And it did just that!

New Orleans is rapidly becoming the center of life about the Gulf of Mexico. The opening of the Panama Canal made it so. The opening of the Nicaraguan Canal (it is only a matter of years now until it will be built) will make it doubly so. President Hoover's plans for opening up our inland waterways will make it still more significant. Within a few more years that city will probably outrank New York in the amount of her imports and exports, for with the civilization of our South American neighbors will come a tremendous growth in our international trade.

Southern Baptists are seeking to make an impact upon the life of this city. The Bible Institute is doing a splendid work and should have the immediate support of every loyal Baptist in the South. When they go out for their debt relief, every church in the South ought to take an offering in some way to help them. It would be a marvelous thing if the churches would give a free-will offering that would wipe out their debt entirely and set them free to press their wonderful work.

(Continued from page 9)

the right and to glorify God. If we will all cultivate this spirit the confidence of our brethren will be restored and we will function again as in days of old. Tell them in the spirit of love and helpfulness as a matter of advice when you feel that a mistake is being made, not fly at their throats as if they are a den of robbers. We are suffering the consequences of our own folly. Let us correct our folly.

"I am expecting no packages due today," said the bookstore manager.

"This is your number," said the expressman, looking on the box "Your name's Johnson?"

"Yes."

"Then it's for you."

"It must be a case of mistaken identity."

"I'm not concerned with what is in it, but it's your's."—New Outlook.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi



MASTER McCORMICK
Born in Africa
Our District B. Y. P. U. Convention
Mascot

District B. Y. P. U. Convention Program

The following program will be given in each of the six district B. Y. P. U. conventions that are to be held as follows:

District	Place	Time
Three	Amory	June 4-5
Four	Forest	June 6-7
Five	Laurel	June 11-12
Six	Tylertown	June 13-14
One	Flora	June 18-19
Two	Greenville	June 20-21

PROGRAM—FIRST DAY

Afternoon

- 3:00—Devotional Song Service.
- 3:30—Taking a Trip With One of Our Missionaries to Africa.
- 4:30—Registration and home assignments.
- 6:00—Social Hour—Fun for all.
- 7:30—Song Service.
- 8:00—We Welcome You.
- 8:10—We Are Happy to Be Here.
- 8:15—Special Music.
- 8:20—President's Address.
- 8:35—Missionary Address.

SECOND DAY

Morning

- 8:30—General Sword Drill.
(Everybody bring your Bible)
- 8:45—Talk—The Weekly Program the Heart of the B. Y. P. U. Demonstration—The President Presiding.
Open Discussion.
- 9:15—Talk—The Enlistment of ALL Baptist Young People.
Demonstration—Membership Committee.
Open Discussion.
- 9:45—Congregational Singing.
- 9:50—Talk—The Two-fold Purpose of the Instruction Committee.
Open Discussion.
- 10:10—Talk—Missions Through Giving.
Play—"Facing the Facts".
Open Discussion.

- 10:50—Talk—God Approved Recreation.
Open Discussion.
- 11:10—Congregational Singing.
- 11:15—Missionary Address.
- 12:00—Announcements—
Committees Appointed.
- 12:15—Lunch.

Afternoon

- 1:30—Devotional Music.
- 1:45—Talk—The Privilege of Leading.
Open Conference—
The Leader's Tool Kit.
Demonstration—Leaders Ten Minutes.
- 2:30—G. O.
Demonstration—Monthly Council.

- Weekly Assembly.
Open Discussion.

- 3:15—Assemblygrams.
- 3:30—One Minute Reports.
- 3:55—Cups and Banners awarded.

NOTEGRAPHS

Attend the one for your district. Everybody bring his Bible. Loving Cups and Banners will be awarded on basis announced in Baptist Record from time to time. Full entertainment free to all. No limit to delegates.

A good chance for pastors to get acquainted with their young people. Be on time 3:00 o'clock first day. If you want the 1930 District B. Y. P. U. Convention have your church vote to invite it and bring the invitation with you this year.

This is the only program your union will receive. PLEASE read it to the union.

A New Associational B. Y. P. U. Coahoma-Tunica

ON BEAUTIFUL MOON LAKE several Sundays ago there met nearly two hundred members of B. Y. P. U.'s from over Tunica and Coahoma Counties for the purpose of organizing an Associational B. Y. P. U. Included in this association is Quitman County also, but since Quitman has an Associational B. Y. P. U. organization just these other two counties are cooperating in this new organization. This initial meeting was a most enthusiastic one. Every pastor in the two counties except one was present and he wrote expressing his interest and regrets that an afternoon appointment would make it impossible for him to attend. The three largest delegations were as follows: Clarksdale, 86; Tunica, 46; Jonestown, 15. A splendid program was given; the singing was accompanied with orchestra music and everyone reports a good time. It was the pleasure of Miss Durscherl to represent the state B. Y. P. U. department on the program. Bro. Cobb of Lyon was elected president and immediately he called a meeting of the officers to discuss plans for the future.

FOR VACATION try the Baptist

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

Assembly meeting at Castalian Springs, three miles west of Durant. RATES: \$1.50 a day to those staying for the full seven days and \$1.75 a day if you stay for only part time. The first meal and program will be Tuesday evening, June 25, running through noon the next Tuesday, July 2. Castalian Springs is one of the beauty spots in the state, two nice lakes for fishing and boating and swimming; we will have all kinds of out door recreation, splendid class work and Dr. Denham and Dr. Gilton as our inspirational speakers. IF YOU WANT TO CAMP you may have all camp privileges for you and family for \$5.00, plus the regular registration fee. COME and have the time of your life.

Money Making Plans: An announcement of this publication has been appearing for sometime in our advertising columns. This magazine is published monthly and gives timely suggestions and ways for churches to make money, programs for social entertainments, and articles of inspirational value to church workers. In attempting to announce the question that arises in church organizations, "what shall we do to earn something this month?" the editor holds to the highest ideals in Christian giving and emphasizes the fact that money making is not the sole objective of social affairs of this nature. It is valuable to committees, presidents of societies and those who are looking for new ideas that will freshen their programs for social meetings. Twenty-four pages. Monthly. Single copy 25c. Year \$2. The Right Shoppe, 2346-2348 N. High St., Columbus, Ohio.

Customer—"What is the price of beef?"
Butcher—"Fifty cents a pound."
Customer—"It's tough to pay fifty cents for beef."
Butcher—"Yes, but it's tougher to pay twenty-five."—Wet Hen.

With a charming air of romance and pleasant sentimentality the company were discussing how each married couple among them first met. "And when did you first meet your wife?" the little man in the corner was asked. "I did not meet her," he replied solemnly. "She discovered me."

HEALING HUMANITY'S HURT

A True Hospital Story

I've told of several cases of carcinoma, or cancer, which have been relieved by treatments from a special machine we have—given to us by a noble, generous, New Orleans man, at a cost of nearly \$11,000.00. We have been doing a deal of free work with it. Each case costs us about \$75 per treatment, and requires from 4 to 8 treatments, or from \$300.00 to \$600.00 for each case. Now, however, the necessarily high voltage required has "punctured" the tube and we must needs buy a new one. The cost will be around \$400.00 to \$500.00.

I am wondering if some reader of this story will not send us that sum, and thus have a part in this splendid Christian ministry to those who suffer from the dread disease, cancer, and are too poor to pay the necessary cost? Could \$500.00 be better invested for Christian service?

A DOLLAR WILL HELP!

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST SANATORIUM

EL PASO, TEXAS

A PASTORAL EPISTLE TO EUODIA AND SYNTYCHE

By President Lincoln Hulley
Dear Sisters in Christ:

You are both fine women, of excellent quality, devoted to the cause of Christ and the Church, but you do not always agree.

It is not necessary for you to agree, though it would be better if you could; but because you disagree you quarrel and disturb the peace of the church.

Our work cannot prosper without you. Both of you give your money and time and heart to the Lord and his work, but you do not keep the peace. When St. Paul mentioned you both in his letter to the Phillippines, he said, "I entreat Euodia and I entreat Syntyche to agree in the Lord."

You probably were a source of much trouble in that church. Two such good women will always have adherents and if either starts a fuss there will be sides drawn at once.

What are you quarreling about? Why don't you agree? Is your difference one of policy? Do you side for and against the minister, or the way the women's work is conducted?

He would be a rash man who would dictate to either of you what to say or do for you might both combine against any interference. So, like Paul, I entreat you, Euodia, and you, Syntyche, to agree "In the Lord."

What pretty names you have. Surely women with such pretty names must have pretty minds and hearts, and it is a pity that you can't agree.

If either of you starts a row, you may be sure, the whole church will be embroiled. The rest will take sides, and maybe split the church.

If you can't agree on worldly affairs, on how the house shall be arranged, or the children brought up; at least agree "in the Lord". That is, don't let your other differences creep into the church.

Paul evidently thinks a lot of both of you, for he says to one of his helpers: "And you, my true comrade, lend a hand to these women, I beg of you; they have fought at my side in the active service of the gospel."

No one questions your love of Christ and his church. No one doubts your willingness to give your time and money and even yourselves to serve the kingdom's interests. You have proved all that.

But you don't agree. Because you don't agree, others don't agree. Your mood has spread. But you can stop it. You can agree, if you will.

Maybe you are stubborn, and don't like to give in. Maybe you are selfish and want your way to be accepted. Maybe you are proud, and like to lead and are flattered easily by the praise of others.

Shall Christ be made to weep again for you? Shall the pains in his hands and feet and side be made more acute by your failure to agree?

For you have failed, and are failures, if you don't agree, when, as a matter of fact, you can agree, if you will.

Paul says your "names are in the

book of life" along with Clement's and others. Maybe still others would be on the book if life, if you agreed.

Your sister Nympha at Colossae is doing fine work. Paul says she has a church that meets in her house. And your sister Priscilla keeps her husband Aquilla sustained in his work at Corinth, where they have a church meeting in their house, and over at Rome Phoebe and deaconess is so helpful she brought Paul's letter to the Romans all the way from Corinth.

Your sisters Mary and Tryphaena and Tryphosa and Julia are all fine church workers and agree, getting along well with others.

You have a lot to answer for if you start factions in the church. You win a crown of precious jewels, if you learn to work together and agree. Don't blame each other. Each one take the blame hereself. "I entreat you, Euodia, and you, Syntyche, to agree."—Bap. Witness.

ASSEMBLY VACATION SCHOOL

Those who attend the Mississippi Baptist Assembly at Castalian Springs this summer from June 25th to July 2nd will have the opportunity of studying Daily Vacation Bible School methods in classes each day, and also observing the actual work in the demonstration each morning. There will be a regular Vacation School program conducted by departments each day for the boys and girls from 5 to 15 years of age, who will attend the Assembly. This will be a fine time for those who have never done this work, not only to hear people talk about it, but see it in operation.

The Daily Vacation Bible School Guide, which is the Manual for this work, will be taught each day and this additional privilege will be afforded any workers who may desire to become better informed as to this phase of work. The Vacation School produces splendid results in Bible work because of the fact that it is intensive, and it is because of its value to all churches that promote it, that we are emphasizing it in our Assembly program along with the other departments of work.



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MISSISSIPPI COLLEGE COMMENCEMENT

One of the most satisfactory sessions in the long history of Mississippi College came to a close here last night with the address of Dr. John L. Hill of Nashville, Tenn., the delivery of diplomas to a large class and the annual Alumni Banquet which was presided over by E. D. Kenna of Jackson, Miss.

In delivering the diplomas and awards to the class of 1929, President J. W. Provine paid high tribute to the scholastic achievements of many members of the class and the high tone Christian influence that the entire class has helped to maintain here on the campus for four years.

The commencement exercises began Saturday morning, May 18, with the freshmen representatives in oratory speaking for the Farr medal, Mr. James A. Carpenter of Cleveland, Miss., winning this medal. The Kyzar medal for the best orator in the sophomore class was won by Mr. Robert Slay of Hazlehurst, Miss.

On Sunday morning Dr. C. R. Henderson of Greenville, Miss., preached an inspiring and helpful sermon to the graduating classes of Hillman and Mississippi Colleges. Dr. Henderson spoke on Life. Sunday evening the combined glee clubs of Hillman and Mississippi College, together with the orchestra of Mississippi College, rendered one of the best sacred musical concerts that has ever been rendered here. The directors of this musical concert were Prof. Frank Slater and Prof. George Mackie.

Monday morning was featured by speakers again. The Junior oratorical contest which called for original manuscripts, was won by Mr. Ralph Hester of Clinton, Miss. The Extemporaneous debate was won by Mr. George Ritchey of Jackson and Mr. Hartsell McClannahan of Columbus, Miss. The College Band and Glee Club each gave a program during the day.

The Alumni Association of the College met in business session Monday afternoon at which time Hon. T. E. Mortimer of Belzoni, Miss., was elected president of the association for the next two sessions. Hon. W. L. Pack, Jr., of Laurel was elected vice-president, and Prof. J. R. Hitt, secretary-treasurer. The Executive Committee of the Alumni Association for the next two years was elected as follows: Judge O. B. Taylor, Dr. S. W. Johnston, Mr. J. C. McNees, Mr. I. F. Dale and Dr. J. W. Provine.

The Alumni Banquet began this year at 8 p. m. and closed promptly at 10:30 p. m. Mr. E. D. Kenna, the toastmaster, presided in a pleasing manner and presented the following speakers: Dr. D. M. Nelson, Mr. Sebron Dale, Hon. W. L. Pack, Jr., Sen. L. L. Posey, Dr. J. W. Provine, Dr. W. T. Lowrey and Dr. S. W. Johnston. Dr. J. B. Lawrence was to speak, but was detained. Mr. Frank Slater favored the banquet attendants with a vocal solo. Mr. Virgil Applewhite played a Xylophone solo, and the main music of

IN MEMORIAM

Resolutions on the Death of Thomas H. Wright, Who Departed This Life March 30, 1929

Whereas, in the infinite wisdom of our Heavenly Father our late Brother Thomas H. Wright of Kewanee, Mississippi, has been called to his final reward, and

Whereas, during his many years in this community he was a devout Christian and a most helpful and valuable citizen, devoting much of his time and contributing liberally of his worldly goods in an endeavor to build up the Kingdom work in this and other communities, and

Whereas, his works will be felt, not only in this community, but by all with whom he came in contact, and

Whereas, his devotion and services to the Church were not the limit of his interest, and

Whereas, all worthy enterprises benefitting mankind were within the bounds of his charity, and

Whereas, our schools especially will feel the loss of his timely and valuable advice and the enthusiasm of his spirit, and

Whereas, as an expression of our sincere grief in the loss of Brother Tom Wright and in an effort to express to his devoted widow, our beloved Sister Cornelia Wright, our deepest sympathy in her sorrow; therefore

Be it Resolved, by the membership of Kewanee Baptist Church that we bow to the will of the Almighty in the full satisfaction of feeling that the good work and beneficent influence of Brother Tom Wright will live on forever in the hearts and minds of those who knew and loved him best, and

Be it further resolved, that a copy of these resolutions be spread upon the minutes of the Church as a lasting testimony of our love for Brother Tom Wright and that a copy be given to his widow, Mrs. Cornelia Wright, and a copy be sent to The Baptist Record, Jackson, Mississippi.

E. M. Jenkins,
W. W. Collier,
J. A. Bell,

Committee on Resolutions.

the occasion was furnished by the College Orchestra under the direction of Prof. George Mackie.

The graduating exercises were varied considerable this year and with universal approval. An open air exercise, with the seniors and faculty members wearing caps and gowns, added both to the pleasure and dignity of the occasion.

Mr. Hartsell McClannahan of Columbus won the Hillman scholarship prize which is given each year by Ex-Governor Brough of Arkansas for the highest scholastic record made during the four years in college. Mr. Chester Swor of Clinton was awarded the Dampier prize, which is a permanent prize provided by Dr. J. M. Dampier of Crystal Springs for the most promising senior ministerial student each year.

BAPTISTS OF WORLD ARE CALLED TO PRAYER IN BEHALF OF THEIR PERSECUTED RUSSIAN BRETHREN

By Frank E. Burkhalter

At the meeting of the Executive Committee of the Baptist World Alliance in Detroit, Friday, May 17, the following appeal to the Baptists of the world to unite in prayer that God will intervene in behalf of the persecuted Baptists in Russia, was unanimously adopted:

"The Executive Committee of the Baptist World Alliance, assembled in Detroit, U. S. A., on Friday, May 17, 1929, appeals to Baptists of every race and tongue, and to all other lovers of religious freedom in all parts of the world, to offer continuous and united prayer for their fellow-believers in Russia, and for all others who in that land in this Twentieth Century, are denied religious liberty, and exposed to disabilities and persecutions because of their loyalty to their conscience and their Lord.

Signed:

John MacNeill, Pres.
J. H. Rushbrooke,
Gen. Sec'y.
Clifton D. Gray, Hon.
Associate Sect'y.
George W. Truett,
L. K. Williams."

While the persecution of Baptists in Russia was generally known to the members of the committee prior to its meeting, through the reading of dispatches in both the secular and denominational press, fresh authentic information from absolutely authentic sources reached the committee while in session to the effect that places of worship have been closed, congregations dispersed, whole groups of believers arrested and sentenced to imprisonment, preachers excluded from professional unions and disfranchised, and other Baptists deprived of work, lodgings and even of the bread rations. Some of the most foremost Russian leaders are at present in prison and exile. While persecution of Baptists was common under the Czarist regime, never in history have Baptists in Russia been exposed to more severe and cruel trials than they are now suffering, it was pointed out.

Among the other actions of the Executive Committee that are of general interest to Baptists were the following:

1. Admission to membership in the

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Alliance of the National Baptist Convention Unincorporated, a large group of Negro Baptists of America. This body will come into the Alliance under the name "The National Baptist Convention of America" to prevent confusion with the National Baptist Convention, composed also of Negroes, which has held membership in the Alliance from the beginning. The motion to admit the new Negro group was made by a representative of the National Baptist Convention that has held membership from the beginning.

2. Adopted resolutions proposed by Dr. Clifton D. Gray commemorating the service performed for the Alliance and the Baptist cause in the world generally by the late President E. Y. Mullins.

3. Voted to transfer all the current funds of the Alliance to the Eastern treasurer, Mr. Herbert Marham of London, and thus provide for a consolidated and simplified handling of the current funds, and leave all the funds of the capital account for the Russian Baptist Seminary in the hands of Mr. Albert Matthews of Toronto, Canada, the Western treasurer.

Mr. Matthews was cordially commended by the committee upon his handling of this capital account. By his investment of these funds they were greatly increased. Approximately \$55,000 remains in the treasury.

Nashville, Tenn.

(Continued from page 11)

Sandersville, Miss., May 18, 1929.

Dear Mrs. Lipsey:

We are glad to be able to help the B. B. I. girl and the orphans, too. Even though we are not sending much we feel sure that it will be a help. We, the Sunbeams Band of Sandersville Baptist Church, are sending \$1.00 for the B. B. I. girl and \$1.00 for the Orphanage. We have been saving this money especially for you. We do hope that you will print this in The Children's Circle as early as possible, because we think that when other little boys and girls see it they will want to join us. We have about 40 members. Bro. G. A. Smith is our pastor and we want this to surprise him, because we know he will be pleased. From now on we plan to send some money every month, and if we ever get a chance we hope to visit you. We also want to please our parents. Love to all. The Sunbeam Band,

Miss Frances Smith, Leader.
I know Bro. Smith and your parents will be pleased, dear children, and so am I. We thank you very much, and do hope that other Sunbeams will want to send us something, too. I wish you would come to see me, but you must remember that I live in Clinton, and not in Jackson. I expect to hear from you again next month: shall I, Miss Frances?

Marks, Miss., May 17, 1929.

Dear Mrs. Lipsey:

Will you admit five little brothers and sisters to your lovely Circle? We like the children's page so much. The little English-American baby's letters are always interesting. Our father knew her father when Daddy was in Miss. College, and he loved Dr. Lipsey as a Bible teacher there. Our Mamma is a Woman's College girl. The two oldest of us go to school, but the other three are too little. Our baby is 8 months old, and, of course, we all think he is so sweet. He sits alone, crawls and walks around in his bed. We are

sending 25c for Miss Gladys. Will send the little orphans some later. Love to all, from,
Mary Beth, Louis Bush, Margaret Edith, George McDaniel and Virgie Cole.

You will never catch me refusing such a bargain as five little brothers and sisters for my Circle, my dears. You are every one just as welcome as can be. We enjoyed your chatty letter: you must come again. Thank you for Miss Gladys' money.

"How old are you?" inquired the visitor of his host's little son.

"That is a difficult question," answered the young man, removing his spectacles and wiping them reflectively.

"The latest personal survey available shows my psychological age to be twelve, my moral age four, my anatomical age seven, and my physiological age six. I suppose, however, that you refer to my chronological age, which is eight. That is so old-fashioned that I seldom think of it any more."—Success.

"I never knew until I got a car," said the bishop, "that profanity was so prevalent."

"Do you hear much of it on the road?"

"Why," replied the bishop, "nearly everybody I bump into swears dreadfully."—Watchman-Examiner.

"England," said the teacher, "is about the same size as Siam."

"Ooh! what a small country," whispered one pupil to another; "It's only as big as she is."—Toronto Globe.

"So your new job makes you independent?"

"Surely. I get here any time I want before eight, and leave just after five."—Christian Science Monitor.

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Nashville, Tennessee.

(Continued from page 7)

shall he live" (John 11:25); and also in that wonderful message to his own sorrowing disciples as he talked to them about his own departure: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto my-self; that where I am, there ye may be also". (John 14:2, 3). The coming of Christ has meant the bringing of life and immortality to light. Mankind however has always had some hope of life beyond the grave. We have a poetical statement of fairly representative type of that primitive hope of heaven in Pope's Essay on Man:

"Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears him in the wind;
His soul, proud science never taught to stray
Far as the solar walk, or milky way;
Yet simple nature to his hope has given,
Behind the cloud-top't hill, an humbler heav'n;
Some safer world in depth of wood embrac'd,
Some happier island in the wat'ry waste,
Where slaves once more their native land
behold,
No fiend torment, no Christian thirst for gold.
To Be, contents his natural desire,
He asks no angel's wing, no seraph's fire;
But thinks admitted to that equal sky,
His faithful dog shall bear him company."

The hope of the poor Indian, however, was not as bright as that given by Jehovah in the unfolding of his revelation and purpose to his ancient people. The patriarch Job could say with an unusual degree of confidence; "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job. 19:25-27).

It was not until Christ came, however, that these primitive longings of the human heart, as well as the more solid hope of the Hebrew faith, found adequate and satisfying expression. The Indian's Happy Hunting Ground is not comparable to the Christian's House of Many Mansions; or Job's fine statement with Paul's exclamation: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Timothy 4:6-8); or the vague speculations of ancient philosophers with Peter's living hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (I Peter 1:4); or the so called scientific deductions of the twentieth century modernist with John's beatific vision: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:1-4).

O, my brethren in Christ, this was the hope that gladdened the heart of the first disciples; it was the hope of the martyrs who went to the stake for their faith with songs of praise and glorious hallelujahs on their lips; it was the hope of the Pilgrim fathers who for conscience sake sought in this free land the unfettered privilege of serving and worshipping God: it was the hope of our fathers who constituted the first churches in the Southland, organized our Conventions, established our great missionary agen-

cies and laid the foundations for world evangelization; and, thank God, such is our hope.

III. THE OBLIGATION OF OUR HOPE.

It is imperative, however, that in the midst of our exultation we should remind ourselves that hope, like every other grace or virtue, imposes upon its possessor certain obligations. We have come in some small measure at least to realize the value of hope. We would not part with it for the world. All our tasks would become irksome and frequently impossible, if hope did not lighten the burden and brighten the way for us. But we who have learned to hope face two perils; one is that we may fix our hope only on things visible, tangible, material and worldly; the other is that we may fail to cultivate our hope; having it, we neglect it. We fail to realize the possibilities resting upon us of meeting its obligations. Briefly, then, let us face some of these duties.

1. **Knowing our hope.** In the first chapter of the letter to the Ephesians we have one of the most remarkable prayers any Christian man ever offered for his fellow disciples. Having heard of their "faith in the Lord Jesus." Without doubt, my brethren, Christian hope furnishes the ground and the occasions for great and continuous rejoicing. "Rejoice in the Lord always," said Paul, and to emphasize the exhortation, he added: "and again I say rejoice" (Phil. 4:4). "Rejoice evermore" (1 Thes. 5:16).

Rejoice in the hope of salvation, for your "names are written in heaven" (Luke 10:20); rejoice in the hope of resurrection, for our "vile bodies shall be fashioned like unto his glorious body" (Phil. 3:21); rejoice in the second coming of Christ, for "when he shall appear we shall be like Him" (1 John 3:4); rejoice in the hope of heaven, "for there we shall be with Christ and behold His glory" (John 14:2, 3; 17:24); "rejoice in the hope of the glory of God" (Romans 5:20), for we are "partakers of the divine nature" (II Peter 1:4); rejoice, said Peter, "inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

"When by the gift of his infinite Grace,
I am accorded in heaven a place,
Just to be there and to look on His face
Will thro' the ages be glory for me."

O, my brethren in Christ, representatives of more than three million Baptists, here in Convention assembled, let us review the glorious achievements of our churches in a co-operative effort to extend the Kingdom of God throughout the world; face our ever present and challenging opportunities for enlarged service; solve the problems and overcome the difficulties that may have hindered us, and set ourselves more resolutely than ever before to the task of evangelizing the world, "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God" (Hebrews 12:2).

A cloud of witnesses encompass us; the Apostles who rejoiced "that they were counted worthy to suffer shame for His name" (Acts 5:21); the martyrs who went to prison and to the stake, like Huss, Hubmeyer and Bunyan; the leaders of our Southern Baptist Zion, like Broadus and Boyce, like Carroll and Gambrell, like Tichenor and Love, like McDaniel and Mullins; the fathers and mothers of us all, who in tears and great self denial laid the foundations of our churches and kingdom enterprises; the redeemed of all ages past, as well as those now living; the unsaved millions crying to us for the "bread of life; these, all these, witness before heaven and earth today as to our faith, our love and our hope. "Wherefore, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Hebrews 12:1), remembering that "tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Romans 5:3-5). Oh that the six-winged seraphim may come from

the throne of the Eternal and touch our lips with live coals from the altar, that we may "take our harps from the willows" and sing as our fathers were wont to sing:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ, the solid rock, I stand,
All other ground is sinking sand.

When darkness veils his holy face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil:
On Christ, the solid rock, I stand,
All other ground is sinking sand.

His oath, his covenant and blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay;
On Christ, the solid rock, I stand,
All other ground is sinking sand.

TRY SOMETHING NEW

I tried it last year, and was not disappointed. Such was my success then that I shall try it again this year, and I am not in the least doubtful as to the results. The task is an easy and pleasant one, and I wish to recommend it to every reader of The Baptist Record.

I have always been interested in the Minutes of the Southern Baptist Convention, but last year I made up my mind to read every page carefully, giving special attention to the Reports from the Mission Fields. This took time, but the more I read the more interested I became. Some time each day for a week I dedicated to this new job, and when I had finished I realized that in no other way could I have learned so much about our Southern Baptist Convention work in one week.

In the Minutes much information is thoroughly condensed, and given in a style easy to read. I found such satisfaction and blessing in what I had done that I wondered why I had not tried it sooner. Also I made up my mind to repeat the experience every year.

I am now waiting impatiently and expectantly for the Minutes of our Memphis Convention, and nothing will be allowed to push them aside. That Convention was a great opportunity for Southern Baptists, and what was done there will have far reaching results.

If every Baptist in Mississippi would try this experiment, would read the 1929 Minutes fully, and carefully, and prayerfully, making a prayer-list as you read, and throughout the coming Convention year pray for each subject as the Holy Spirit may lead, this would bring a world-wide blessing that can come in no other way. Through information and prayer we may become world-wide missionaries, and never leave our town or our community. All branches of our work just now, at home and abroad, above all things else, need the prayers of God's people. Reading the Minutes of the Memphis Convention, in the right spirit, cannot fail to create the desire and the impulse to pray. This door of usefulness is now wide open, and God is calling.

—John H. Eager, New York City.

Dr. W. J. McGlothlin preached the Commencement sermon for Coker College, South Carolina, and Dr. J. R. Sampey rendered the same service for Northern Baptist Seminary in Chicago.

The address of Dr. J. L. Hill to the graduating class of Mississippi College reached high water mark. His subject was "Dealing in Futures", which he said required knowledge, vision and judgment. Or as he stated it in other words we do not know enough, we do not see far enough, and we have not a proper sense of values. It is sure to do good.